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Respectfully presented
By the Author.

King

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THE
PURPLE AND SCARLET WOMAN
AND
HER RELATIVES

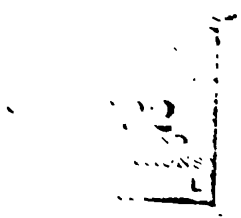
A BOOK FOR THE TIMES

BY
REV. A. B. KING,
AUTHOR OF
"Memorable Voyages of Rebel and Victory," Etc., Etc.

BOSTON
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PREFACE.

In Proverbs 15 : 25, it is written "A true witness delivereth souls." We have striven to be faithful and true, that among both Roman Catholics and Protestants, souls may be delivered from ecclesiastical dungeons, and brought into light and liberty.

Roman Catholics will perceive that if in love we have pointed out their dangerous errors we have with equal fidelity exposed the grave faults too often found among nominal Protestants. Whilst assured that the best protected home for a human soul is a truly Protestant evangelical church, we gladly declare our faith, that God has an elect people living within the walls of the Papacy, plants of divine grace, whom the Lord wishes transplanted to another vineyard on earth, where may be obtained larger space and more sunshine.

In the first chapters quotations from the Bible are taken from the Douay version, as more persuasive to Roman Catholics.

May God accept this little book, and by His Spirit make it profitable to its readers.

THE AUTHOR.

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THE PURPLE AND SCARLET WOMAN AND HER RELATIVES.

CHAPTER I.

IDENTITY OF THE PURPLE AND SCARLET WOMAN ASCERTAINED.

“Come, I will show thee the condemnation of the great harlot, who sitteth upon many waters, with whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the wine of whoredom. And he took me away in spirit to the desert. And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand full of the abomination and filthiness of her fornication. And on her forehead a name was written: A mystery: Babylon the great, the mother of the fornications and the abominations of the earth. And I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus.”—*The Apocalypse, Chapter 17:1-6. Douay New Testament.*



HE Purple and Scarlet Woman is so much spoken of in the Apostle John's Apocalyptic vision, her wickedness and power, her ambition and dominion, her punishment and downfall, are on a scale so colossal that no student of the Bible can fail to ask with much interest what is the real thing concealed under the figure of the abominable woman. The majority of Protestants agree in declaring that the Woman characterized as a "harlot" in the above quotation from the New Testament is none other than the Roman Catholic Church. But is it right to make the boundaries of the Apostate Church coterminous with the Papacy? No. All churches, Latin, Greek, Oriental, and Protestant, to the degree they have become worldly, idolatrous, and antichristian are encircled by the Woman's parti-colored skirts. Yet we believe that the origin and controlling power of all which is Purple and Scarlet in the corrupt universal church is found in the Papacy. Yet Rome is blind to the fact that she is the root and head of this apostasy.

This blindness becomes amazing as we unfold our subject. Therefore, give close attention, my reader, to that which follows. The angel explains to the beloved Apostle John in verse nine that "the seven heads are seven mountains, upon which the woman sitteth." Every one knows that Rome is built on seven hills. The angel further explains in verse eighteen, "And the woman

which thou sawest, is the great city which hath kingdom over the kings of the earth."

A Roman Catholic writer claims that this city is Pagan Rome, which under the imperial rule of the Cæsars, literally "sat upon many waters" or was upborne by many nations of the earth, as the angel explains in 17:15,—“The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues;” and that Pagan Rome was “drunk with the blood of the saints and with the blood of the martyrs of Jesus.” All this is true of Pagan Rome, yet it is certain that the fullest and most satisfactory interpretation of the symbolical “purple and scarlet woman” is alone applicable to the Roman Catholic Church and to others Romanized, and for the following reasons:

1. Spiritually speaking, Pagan Rome could not have been a “harlot,” since *then* there was no alliance between the feeble Christian Church and the world-power, and as surrounding nations were Pagan like herself, Pagan Rome had no mission to seduce those to be idolaters who were such already. On the contrary, Pagan Rome was *pleased to place in her “Pantheon” the idols of all conquered nations in token of her toleration.*

2. After Rome became nominally Christian, the church like the Cæsars lusting for power continued to sit upon the “waters of peoples, and nations, and tongues,” or in other words the “eternal city” animated and controlled by an

ecclesiastical system equally imperial with that of the old emperors, spread herself with grasping ambition throughout the area of the old Roman empire.

3. The angel explains in verse nine that the seven heads of the "beast" which "are seven mountains," also "are seven kings." Many have supposed that these "seven kings" are seven forms of government, but for our argument it is not necessary to determine the truth of this. The only important thing now to notice is the fact prophesied that the last king of the series "is the eighth and is of the seven, and goeth into destruction." What this "destruction" is and when it shall occur is evident from Chapters xvii and xix of the Apocalypse where we are taught that the "beast" with "seven heads and ten horns" shall not be destroyed until the glorious and personal Second Coming of Jesus the Christ. So that while we write, the "purple and scarlet woman" must be in existence, since this "woman" is to be destroyed by the "beast" which now carries her and by the ten confederate kings toward the end of this dispensation, and evidently from Chapter xix just prior to their own destruction by the appearing upon the scene of the "King of Kings and Lord of Lords." Does not the True, Virgin, White Bride still wait and pray for the Coming of the Bridegroom? Therefore the purple and scarlet robed "woman," false to her Lord, must now

be in existence, and therefore, it is the Roman Catholic Church, and not Pagan Rome, which is the "harlot" enticing the nations into spiritual wickedness, and which shall finally be destroyed by the very "beast" that now carries her, after she has joined to herself all that is antichristian in the Greek and Oriental churches and all that is Satanic in a degraded and nominal Protestantism.

4. What does the reader need further to convince him? Does he ask that God by his providence shall so order it that the Papal Church shall clothe herself in two distinctive colors diverse from those which prevail in other societies or institutions of Christendom? Well, behold, and tremble with horror at the spectacle. The writer can testify from much observation at Rome, that the color used by the Church of Rome to symbolize its sorrow as on the occasion of death and funerals is "purple" and not black, and that the color to symbolize its joy and triumph is "scarlet." Albert Barnes, the commentator, speaking of this very thing, uses this language: "I caused this inquiry to be made of an intelligent gentleman who had passed much time at Rome—without his knowing my design—as to what would strike a stranger on visiting Rome, or what would be likely particularly to arrest his attention as remarkable there, and he unhesitatingly replied 'the scarlet color.' This is the color of the dress of the Cardinals—their hats and cloaks and stock-

ings being always of this color. It is the color of the carriages of the Cardinals, the entire body of the carriage being scarlet, and the trappings of the horse the same. On occasion of public festivals and processions, scarlet is suspended from the windows of the houses along which processions pass. The inner color of the cloak of the Pope is scarlet; and no one can take a picture of Rome without seeing that this color is predominant." The writer can add that at the funeral of a Cardinal in Saint John Lateran (Cathedral Church), the heavy drapery was purple in color, whilst at Saint Peter's on festival days scarlet met the eye in all directions. The pen of inspiration in Chapter 17:4 has written, "And the woman was clothed about with purple and scarlet."

It is indeed startling that the Harlot Church should be arrayed in "Purple" and "Scarlet" garments which are worn by some of the prelatic churches, but not less so is the fact that their clergy wear frocks, giving them a womanly appearance.

By degrees the early Church began to assume these vestments.

Pope Celestine in July, 428, reproved the bishops of Vienne and Narbonne for wearing such dresses. He says "We should be distinguished from the people by doctrine not by vestments; by conversation not by dress; by purity of mind and not by externals; the faithful should be taught not

amused; neither should their eyes be imposed upon, but rather their minds interested." Fulgentius, a celebrated bishop of North Africa, refused in 508 to wear special episcopal vestments, saying that "the heart and not the clothes needs changing."

Since then the clothes of the unfaithful "woman" have increased apace.

5. In Ezekiel 16, Jerusalem is described as "playing the harlot" by hiding the poverty of an interior repulsiveness by a surface adornment of "garments with divers colors"—and "fair jewels of my gold and of my silver which I (the Lord) had given thee." The "harlot" of the Apocalypse is charged with doing the same in these words: "clothed with gilt, with gold, and precious stones and pearls." Hundreds of Papal churches in Rome and thousands throughout Europe and the Americas are ablaze with illuminated paintings, statuary with votive candles, silver, gold, precious stones, and lighted candles at their altars with gorgeous vestments of ecclesiastics. We were privileged to view at Rome the "Pope's Treasury," and only a connoisseur in objects of art and beauty can fitly describe the gifts of the kings of the earth for ages, of gold, precious stones, and vestments to the *Pontifex Maximus* of the Christian World. Such are Roman Catholic churches in all lands, according to their wealth. A sensuous ritual is employed

guilty nations, often furnish the very proofs necessary to confirm the truth of the Scriptures."

Do you ask how could the Papacy be so insane as to issue this medal so damaging to itself? It was issued, as we said, some seventy years ago, and by a Church that reads her breviary much more than the Bible; especially does she seem to neglect the Apocalypse which photographs her features. Rome is quick enough to deny and conceal all facts which injure her, as soon as she is aware of her self-inflicted wounds. For example, when the Pope and his Court heard that on the 24th of August, 1572, thousands of French Protestants were slaughtered (on the eve of St. Bartholomew) they were filled with savage joy and it was ordered that a medal should be struck off to commemorate the event, but now this well authenticated fact is denied (but all in vain) by the Papacy. The issue of both medals are historical facts which cannot be gainsaid. There, on the reverse side of the one of these medals, whose picture we give, stands the woman extending to the nations the cup of sinful pleasure.

By the kindness of a friend we have had placed in our hands the medal by which the Papacy still joyfully commemorates the slaughter of Protestants on St. Bartholomew's eve, 1572. It was purchased at Rome recently. We furnish our readers with its picture.

This massacre of seventy thousand Protestants

extended through three days, the last of which was St. John's day, on which was read from the breviary an old homily of Chrysostom, in which he speaks of the great crime of the murder of John the Baptist, and that King Herod was constrained by a wicked woman to do the deed, against his conscience.

The homily is strangely applicable to Charles IX and Catherine de Medici, the latter of whom fairly forced the king to treacherously order the wholesale assassination.

The homily closes with the prophecy that as long as the earth endures the memory of this horrid wickedness will never be effaced from the minds of men.

These words must have been read in the very church opposite the palace, whose bell gave the signal for the massacre.

Heretics may be Christlike in creed and life, but if they deny the supremacy of the Pope, are only fit for the sword and flames.



CHAPTER II.

THE PURPLE AND SCARLET WOMAN THE ROMAN CATHOLIC CHURCH.—*Continued.*



SEVENTH reason why we believe the “purple and scarlet woman” is the Papal Church is the fact that she is described in the Apocalypse as being “full of names of blasphemy.” See Chapter 17, 3. This agrees with II Thess. 2:4, where the Apostle, speaking of “the man of sin”—“the son of perdition”—describes him as one “who opposeth, and is lifted up above all that is called God or that is worshiped, so that he sitteth in the temple of God, showing himself as if he were God.”

The crime here charged, and which fidelity to the facts of history constrain us to charge upon the Papacy, is that of assuming for herself titles, attributes, and perfections which belong alone to God. Our Saviour taught His disciples to pray to God alone, in saying, “Our Father who art in heaven,” and He most strictly enjoins in Matthew 18:9, “call none your Father upon earth: for one is your Father, who is in heaven.” And yet with a bold defiance of Christ’s command the

Roman Catholic Church calls its usurping head on earth the Pope, or papa, the equivalent of father: and every ordained priest is addressed always as "father."

Here is a list of some of the assumptions of divine titles or divine power claimed for the Pope by his adherents: "Our Lord God the Pope; another God upon earth; King of Kings and Lord of Lords. The same is the dominion of God and the Pope. To believe that our Lord God the Pope might not decree as he decreed is heresy. The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial and infernal. The Pope doeth whatsoever he listeth, even things unlawful." This blasphemous language of the Papal Church has always been equaled by the arrogant actions of the Popes when the power was at their command. Pope Gregory VII made Henry IV wait barefoot, in the cold, long at his gate at Canossa before granting him absolution. A Pope trod upon the neck of Frederick Barbarossa. Pope Celestian kicked off the imperial crown of Henry VI. Whole nations were laid under the ban or interdict of this self-styled vicegerent of God.

Liguori, a high authority at Rome and canonized as a saint, when speaking of the functions of a priest, asserts "He is the mediator between God and men: a creator of his creator (probably speaking of the action in the 'Mass'), a god on

earth," and he quotes with approval this sentence from the writings of Pope Innocent III: "Indeed it is not too much to say in view of the sublimity of their offices the priests are so many gods."

The Papal Church is so "full of blasphemy" that we have no room for all the shocking details. The Virgin Mary is spoken of as the "Mother of God," as "immaculate," and like Jesus in being "conceived without sin;" and the Pope by a decree of the late Vatican Council is made like God himself, by being declared "infallible." Yes, the Roman Church is "full of names of blasphemy."

8. The eighth proof is found in the words, "And on her forehead a name was written: A Mystery: Babylon the Great, the mother of the fornications and the abominations of the earth." This paraphrased would read, To the eye gazing at this false church will be seen stamped as it were conspicuously upon her forehead the word "Babylon," concerning which the only "mystery" to be noticed is the Satanic revival in modern times in the city and Church of Rome, of the worldly grandeur, self-indulgent luxury, the heaven defying idolatry, and God defying pride of power and tyrannical and enslaving rulership which made ancient Babylon the enemy of God and friend of the devil. The Papal Church is called not Great Babylon, but "Babylon the Great," thus signifying that modern "Babylon"

is much more wicked and on a more colossal scale than was the first Babylon. Babylon may eventually, with Rome, include other corrupt churches, and all in the world antagonizing the will of Christ.

We have seen that the Apocalypse speaks of "Babylon the Great" as "the mother of the fornications of the earth." Not only is the "purple and scarlet woman" loathsome in herself, but by her vicious motherhood she widely and endlessly propagates her wickedness among the nations. God in the Bible charges His *mere nominal* church of every age with being a "harlot," or more frequently an "adulteress." This sin describes (1) the infidelity of the church as a bride to Christ, her husband; and (2) the breaking of the seventh commandment by gross and common immorality. The first is intimately connected with the second as a cause to effect. In other words, there is such a close connection between the religious and social faculties of our nature that we cannot fear or admire, love and obey a false God, without, by that act and state, soiling and degrading our social life. Idolatry and immorality are mother and child. Witness the shocking sensuality of heathen idolaters, of the Mohammedan worshipers of the "false prophet," and in Christian lands the tendency to sensuality among the members of those numerous societies or institutions, open or secret, whose ritual of worship is

an unevangelical, hollow form of juiceless Deism. Now this is emphatically true of the Roman Catholic Church. Reader, what kind of proof of this do you require? Will you listen to men who once were Roman priests but now are converted to the pure gospel of Jesus Christ? Their testimony is emphatic to the existence of many instances of either drunkenness or licentiousness in the Roman Church.

Do you ask for the testimony of Protestants? Such recognize the close connection between idolatry and immorality, and the idolatrous worship of the Roman Church and the inferior morality (as a rule) of its adherents as compared with Protestants. The Jesuitical discrimination between the three forms or degrees in the worship that is lawful, ascribing *latría* to God, *dulia* to saints, and *hyperdulia* to the Virgin Mary, is an instance of a distinction which does not relieve but aggravates wrong doing. If we look at the derivation of these three words, we find that the first is derived from *latris*, a servant or slave, and the second from *doulos*, a slave, and both in their primary sense equally mean the homage and service due from servant or slave to his Master. According to this, *hyperdulia*, which the Virgin Mary receives, must be a worship in excess of that due to God himself! It is not pleasant for people who call themselves Christians to bear the epithet idolatrous, nevertheless we ask, What is

the adoration of the saints; what is Mariolatry; what is the bowing of the soul and body to pictures and images in churches; what is the vain imagination that the recitation of a Latin formula changes bread into flesh and wine into the blood of Jesus Christ our Lord; what is the worship of the mass but idolatry, and akin to that which is practised by heathen nations?

When we come to speak of the "purple and scarlet woman's" relatives we shall not spare the sins of Protestant churches and nations, but applying the test as given by the Lord Jesus in Matt. 7:20,—“By their fruits you shall know them,”—who does not know that the virtues of Protestant communities far exceed those of the Roman Catholic? Who does not know, that has lived in Italy and South America, that these priest-ridden countries are vastly inferior to the United States and Great Britain in their Protestant districts? Who does not know that Protestant cantons, provinces, and countries, together with wards of cities, are of far higher civilization and morals than contiguous ones if Roman Catholic? Who does not believe that when a nation or city is under the rule of a political party largely controlled by the Roman Catholic Church, as Tammany Hall is known to be, then and there, as a matter of course, fraud, thieving, violence, and vice begin to lift up their ugly heads and flourish? In New York city how many liquor saloon keepers are Roman Catholics? The

vast majority. The *Christian Advocate* declares that of the total number of retail liquor dealers in Philadelphia, which is 8,034, 205 are Americans and the rest foreigners. "Of the saloon keepers 3,696 are women, all foreigners but *one*, and *all* Roman Catholics." Does not every one know that the majority of the arrests by the police, and inmates of the jails, penitentiaries, and prisons are Roman Catholics? Are these accidents, or the evil fruit of an evil tree?

Another damaging fact is to be recorded of the Papal Church. The farther this Church is removed from the most evangelical Protestant countries, the more degraded is the Church and vicious the people among which it has planted itself. Behold the Roman Catholic Church in South American countries! Above all, behold the old Italian "States of the Church;" behold Rome, the seat of the Papacy, and especially before its temporal power was removed! Yes, look and see if you can discover outside of heathendom and within the bounds of Christendom a district its equal for an indolent paralysis of the intellect among the populace, joined to such rank growth of vice, whilst Rome was ruled politically by the Pope! Dr. Finlay informs us that "Shortly before Victor Emmanuel captured the city of Rome, according to the *London Examiner*, while there were only four illegitimate children born in Protestant London to every 100 born in lawful wedlock,

there were 48 born in Roman Catholic Paris, 53 in Roman Catholic Brussels, 118 in Roman Catholic Vienna, and 143 in Rome, to every 100 born in lawful wedlock therein."

Under the rule of the king of Italy and agency of Protestant missions there is improvement, and yet there remains so much ignorance and vice. Nor does it break the force of this arraignment to say that in warm countries ignorance and sensuality are well-nigh universal, for the evangelical people of God known as Vaudois or Waldenses exhibit in marked contrast great intelligence and the virtues of a pure morality. On one occasion in their history, when the soldiers of a Roman Catholic king were sent to ravage their valleys, Roman Catholic neighbors entrusted their daughters to the persecuted Waldenses, knowing that thus their children would be best protected from the licentious invaders! Where do the Waldenses live? In sunny Italy.

Why are American Catholics not sunken so low in the scale of being as their brethren at Rome? Simply because they live in an enlightened Protestant country where the evangelical churches present them with a standard of religion and morals (alas! so much lower than it ought to be, yet), the highest on the earth. To that standard the Roman Catholic Church in America must approach, and at least attempt to conceal its ugly sores, or cease to exist. That she is a little better

in America than in Italy, that the daughter is (in appearance, at least) a little better than her mother, is due to the overpowering presence of a Protestant majority that infuses a strength and vital energy into a limb of the body which in the land of its birth is hopelessly diseased and dying. Let silly Protestants who have ceased to protest against the errors and purpose of Rome again read carefully what we have just written.

Reader, do you know that devoted Roman Catholics acknowledge that as respects morals their own people in the United States and Great Britain are much inferior to the Protestants? Only one will be quoted at present. Miss M. T. Elder, niece of Archbishop Elder of Cincinnati, in 1893, read a paper before the Catholic Congress. We give her credit for honesty, intelligence, and zeal for the prosperity of the Roman Catholic Church. She said: "When I see how largely Catholicity is represented among our hoodlum element, I feel in no spread-eagle mood; when I note how few Catholics are engaged in honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I cannot talk buncombe to anybody." This excited the ire of a class of Roman Catholics who, to use the expressive language of Miss Elder, are unwisely fond of "taffy." In reply to her critics she cites Roman Catholic authorities as follows: (a) "Bishop Keane of Washington says, when we would offer Catholic

truth to the Protestant masses, they reply, 'Look at your drunkards!' and that settles it." (b) She quotes Canon Murane, who says: "How can you expect conversions when a Catholic prison chaplain can assert that of six or seven thousand women brought into prison yearly, more than eighty per cent. are Catholics."

(c) The next is a quotation from the *Milwaukee Catholic Citizen*: "If the drunken neighborhood is the Catholic neighborhood; if the drunkards' names in the police reports are notoriously those of Catholics; if the saloon-goers and the saloonists are Catholics; if the 'boodlers' who thrive by saloon politics are Catholics; if the saloon-made paupers and tramps are Catholics, then, as a moral force among men, Catholicity is done for in that community—nor can twenty Roman Catholic universities discover a truer test or a fairer one than that the tree shall be known by its fruits."

But says the astonished reader: what is this? Honest Roman Catholics protesting against the crimes so common in their Church? Yes, these are zealous members of the Roman Catholic Church. We recall David's words and can only say, "Our rock is not as their rock, our enemies themselves being the judges."

Does it not appear beyond a doubt that the Roman Catholic Church is that "purple and scarlet woman," who is "the mother of the fornications and the abominations of the earth?"

CHAPTER III.

THE PURPLE AND SCARLET WOMAN THE ROMAN CATHOLIC CHURCH.—*Continued.*

N the Apocalypse, Chapter 17:6, we read, "And I saw the woman drunk with the blood of the saints, and of the martyrs of Jesus." Because this exactly describes the persecuting, and (where and when she has the power) exterminating spirit of Popery as revealed by history, we say for the ninth and last time the Roman Catholic Church is the "Purple and Scarlet Woman." The Biblical figure is that of an intoxicated prostitute maddened into a rage by the antagonism of those who protest against her sins, and who drinks with thirsty lips the blood of Christ's witnesses, as savages inflame their brutal passions by drinking the blood of their enemies.

The fiendish hilarity with which followers of the Pope have welcomed the view of the torture and death of human beings, whose only offense was a humble and faithful confession of Christ as Lord and Saviour, has been frequently exhibited.

Many volumes record the tormenting cruelties of the Inquisition, but that no one may charge us

with exaggeration listen to only a short extract from a Roman Catholic periodical, *La Bandera Catholica* (The Catholic Banner), printed at Barcelona and bearing so late a date as July 29, 1883, in which, after rejoicing over the burning of a large number of Bibles, it proceeds to say: "The reëstablishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past, and the number of those who will be called upon to suffer under it will exceed the number of the past." (The journal, still gloating over the multitude who have thus suffered, and with evident regret at not being able to state the whole number, adds that the entire number of these victims in Spain alone was 347,704. Then, continuing its remarks, it adds): "Our Catholic heart overflows with faith and enthusiasm, and the immense joy which we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see freemasons, spiritualists, freethinkers, and anti-clericals writhing in the flames of the Inquisition." You can scarcely believe your eyes and ears—can you, my reader? But it is true, and not alone a thing of the past. This Romanist, in a delirium of drunken joy, is feasting in imagination upon the agonies and blood of our Christian brethren in the past, and upon OURS in the *future*.

But how are these whom Christ loves called to suffer? Three kinds of torture were generally used—the pulley, the rack, and fire—the hall of torture being situated under ground in order that the cries of the victims might not be heard in the other parts of the building. One of the historians of the Inquisition thus describes these tortures :

“The first torture was inflicted by suspending a pulley from the roof of the hall, with a strong rope passed through it. The executioners put shackles on the feet of the victim and suspended heavy weights from them. His hands were then bound behind his back, and the rope from the pulley securely fastened to his wrists. In this position he was raised from the ground, and, if he still refused to confess, was flogged while suspended. He was then allowed to fall suddenly, but in such a manner that neither his feet nor the weights touched the ground, in order to render the shock of the body the greater.

“The torture of the rack was inflicted by stretching the victim on his back along a wooden horse or hollow bench, with sticks across like a ladder. To this his head, hands, and feet were bound in such a manner as to leave no room to move. The horse or bench was then moved, literally racking his limbs with pain ; and while in this position water was slowly dropped into his mouth on a piece of ribbon, which glided down his throat and produced all the sensations of drowning.

“In the torture by fire, the prisoner was placed naked in the stocks; the soles of his feet were greased with lard and placed on hot irons where they were perfectly fried.”

The death by 'water is thus described: “The victim was tied in a sitting posture on a stone, his arms were bound behind his back; over his face was placed an iron mask, which was opened only once a day, when a Dominican friar gave him his allowance of bread and water. From above a drop of water, a single drop, fell constantly on his head, and always on the same spot, for the head was so secured with an iron chain and ring that he could not move it. After a few days the hair was worn away from the spot on which the unceasing drop fell; after a few weeks the skin was macerated. Day after day, week after week, month after month, and in some few instances, year after year, the drop continued to fall, until at last the skull was perforated; and then the first drop that touched the exposed brain was the charitable drop which released the poor victim from the hands of the (so called) ‘priests of Christ.’”

The Rev. Dr. Geddes, who was many years a Roman Catholic priest and died a priest of Rome, yet antagonizing the crimes of the Papacy, and for which he was persecuted by his own Church, witnessed at Lisbon the auto-da-fe (act of faith!) or the burning of heretics by order of the judges of the Inquisition.

Dr. Geddes tells us that the Church is afraid to directly burn heretics, but hands them over to the secular authorities who light the fires which roast alive, and as a hypocritical farce it attempts to hide its cruelty by going through the form of asking the secular arm and court to moderate its sentence.

Dr. Geddes well says: "History cannot yield a parallel instance of such gross and palpable mockery both of God and man as this request to the civil magistrates not to put the prisoner to death. . . . The fact is, there is an old ecclesiastical order which forbids the clergy from having any hand in the blood of any person, and by this miserable sophistry they profess to obey the letter of the order, while they glut their vengeance by infringing its spirit." So speaks an honest Roman Catholic priest, to whom let all honor be given.

But hear Dr. Geddes further as to what he witnessed at Lisbon. He says: "The people of Lisbon of both sexes, as indeed everywhere else, regard these victims expiring slowly in the agonies of fire and screaming continually for mercy in the name of God, with transports of hellish joy." Who else besides the Roman Catholic Church can be "the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus."

In 1846 Roman Catholic mobs beat with clubs and threatened with death, imprisoned, and then

drove from the island of Madeira hundreds of Protestant Christians. Still later Protestant converts were murdered in Mexico by Romanists.

Perhaps the most conspicuous instance of Rome's bloodthirsty hatred of God's children is found in the history of the Vaudois or Waldenses. We have visited their native valleys in Piedmont, and from the lips of a professor in their college learned that in the third century they were driven from Southern Italy by the persecutions of *Pagan* Rome and found refuge in the valleys of Piedmont, and that after this, under *Papal* Rome for at least six centuries, the poor Vaudois, for no other crime than that of loving the Lord Jesus, were burnt to death, killed with the sword, their bodies bent into balls and rolled down the rocks, or else flayed alive. The Waldenses have been much more severely persecuted by *Papal* than by Pagan Rome. History asserts that from 1540 to 1570 at least nine hundred thousand Protestants were put to death by the Papists of Europe, and it is said that the Church of Rome during its existence has persecuted and slain of those who differed from her in creed and cult at least fifty millions of persons. "Drunk with the blood of martyrs"—yes, and thus intoxicated with cruel joy. "When heretics are burnt," says Pareus, "Papists play at frolicsome games, celebrate feasts and banquets, sing *Te Deum Laudamus*, and wish one another joy." Ask history to tell

you how the Papal Court celebrated the massacre of Saint Bartholomew's eve with gladness of heart.

Ask history to tell you of the murder of Christian heroes like John Huss, Jerome of Prague, Savonarola, Paleario, and thousands of others "of whom the world was not worthy."

With what joy of vengeful triumph have Romanists slaughtered the Lollards, Paulicians, Albigenses, Waldenses, Bohemians, Huguenots, and the followers of the martyred prince of Orange.

"Drunk," yes, no other word is so descriptive. "Drunk with the blood of the saints and with the blood of the martyrs of Jesus." What a wonderful thing that this ecclesiastical woman should robe herself in garments of "purple and scarlet," yet what is more nearly allied as effect to cause than that she who spills the blood of the innocent should have her clothing dyed red and "Scarlet."

Thus far in our discussion it is plain to see that our contention is not with individual Roman Catholics who are honest, devout, and whose minds are befogged with the prejudice of early education, and who are ignorant of the blessed, pure gospel of God's *full* and *free* grace in Jesus Christ.

Our contention is with the apostate church which has wickedly grown blind by shutting its eyes to the light, and then as wickedly blinds the

eyes of its adherents, so that we have the sorry spectacle of blind leaders leading their blind followers "into the ditch" of the "bottomless pit." This sight arouses righteous indignation against the Papal Church, and at the same time causes our pity to flow towards its members, and constrains us to seek the enlightenment of both priests and people, that all may be delivered from deadly delusions.

Our contention is alone with the Papal Church. By Papal Church we refer to that which Dr. McGlynn aptly calls the "Roman machine,"—the huge politico-religious spider web which beginning at Rome extends its evil net over the nations to the rule and ruin of its populations. We do not deny that there are some Christian truths mingled with many gross and highly dangerous errors in the teachings of the Papal Church. We do not deny, but gladly assent to, the existence in that Church of earnest and devout disciples of the Lord Jesus; but they all, without exception, are those who, in accordance with the light given to them, do *within* that Church as truly *protest* against the wickedness of Rome as do their bolder brethren *outside* the pale of the "Purple and Scarlet Woman." In addition to seven times the "seven thousand" of "hidden ones" who in this apostate Israel "have not bowed the knee to the image of Baal," there are others of greater knowledge and courage who have withstood the Papal hierarchy,

sometimes even unto persecution, suffering, and loss. Among these are Catherine of Sienna, Savonarola, Jansenius, the Arnaulds, the Pascals, Madame Guyon, Fenelon, Brother Lawrence, the Rev. Alexander Geddes, D. D., who exposed the wicked cruelties of the Inquisition, Lassere, translator of the N. T., and others who are at heart truly Catholic yet *not Roman in spirit*, although in name classed with Roman Catholics.

To you, dear people of God, still lingering in the fold of the Papal Church, is addressed the language of the Apocalypse 18:4, 5: "I heard another voice from heaven, saying: Go out from her (the 'Purple and Scarlet Woman') that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and the Lord hath remembered her iniquities."

That you may be induced to obey the command of God and "go out from her" (the Church of Rome), has been one object the writer has had in view in these chapters. We have now given you nine sound arguments leading to a conclusion which cannot be evaded, namely, that the "Purple and Scarlet Woman" and the Papacy are one and the same thing, and that therefore every true Christian should "go out from her, departing from all Romanism."

And now in other chapters to follow we purpose to bring home to the "Purple and Scarlet Woman"

and her relatives the charge of Spiritual Harlotry, which in the eyes of God, our judge, is the crime of crimes; for bad as is the Papal Church morally, in her spiritual relations she is infinitely worse, as God against whom she sins is infinitely greater than man.

CHAPTER IV.

IDOLATRY IN THE CHURCH OF THE FIRST CENTURY.



WE repeat that wicked as has been the life of the Purple and Scarlet Woman in her relations to men, far more sinful has been her treatment of her God and Saviour Jesus Christ. She has forsaken and otherwise ill-treated her divinely human Bridegroom, the one who is regarded by the virgin white church as both most sacred and most lovely. This is sinning the sin which of all others is probably the greatest except the sin against the Holy Spirit; and who can say that it never involves the commission of that sin which is never forgiven?

What is this abominable sin? It is that of idolatry or spiritual adultery? It is giving to any creature the whole-souled unmeasured admiration, trust, reverence, love, and obedient service which is claimed by the Creator, and which should be rendered to Him freely, joyfully, and ceaselessly.

Idolatry or Spiritual Adultery is not alone the sin of the Purple and Scarlet Woman, but it is equally descriptive of the criminality of her relatives. Who are these? Her father is Heathenism,

her mother the Jewish Church, her sisters the Greek and Oriental Prelatic churches, her cousin Mohammedanism, and her daughters Protestant State churches, and her granddaughters other Christian churches to the degree they are colored and controlled by the Flesh, the World, and the Devil.

In order to secure to our readers (to the limit of our ability) clearness, and more forcible utterance in a logical procession of thoughts, we propose, first to expose the root or source of the vitality of all idolatry. Then, second, exhibit the characteristics of this spiritual adultery as they make their appearance in the lives of the "Purple and Scarlet Woman and her relatives," omitting, however, because lacking space, all details relating to the religion of the False Prophet and to the Greek and Oriental churches. But should any adherents of these last named religious systems be curious to see the main features of their idolatry exposed to view they can apply to themselves a large part of that which will be written.

Our first inquiry relates to the sources of the vitality of idolatry. We answer that idolatry now exists and always has existed because man must have some god, which to a greater or lesser degree can satisfy the craving of his religious nature. Man satisfies his selfish or life-preserving nature by eating and drinking, his intellectual by study and books, and his social nature by pleasant inter-

course with other human beings. These three sections or elements of man's soul and life, with propriety, and even necessity, find a large part of their gratification in contact with the creatures of God. When, however, we turn to our religious nature we find that the supreme and perpetual object of our worship, love, and obedience should be one who is not a creature, but the Creator.

In all ages the best and most enlightened of the race have ever regarded idolatry or the worship of some creature as a substitute for the true and living God, to be the greatest sin man can commit. Nevertheless, the vast majority of the race are now and always have been idolaters. Why? Because man is bound to gratify natural cravings. When hungry he eats and will not starve; he must have bread. When lost in the darkness of ignorance he must have the light of knowledge, and when he feels homesick he must come home. So also does his religious nature hunger for a god, and a god he will have, if only an idol. The old farmer who lives without reference to the true God yet fears to enter his house without passing under the horseshoe nailed over the door, and the savage in Africa making a fetish of a tiger's tooth, are both idolaters, because both have religious natures which they thus debase.

Why does not the idolater worship the true and living God, his Creator? For several reasons. (1) The worshiper of idols craves a god whom

his senses can lay hold upon without fear of punishment.

There is nothing wrong in this, if through the senses of the body, our spirits, in the strength of the Holy Spirit, are able literally to see God, hear Him and talk to Him. Thus did Abraham, Elijah, Ezekiel, Daniel, John, and Paul. Thus did Moses on Mount Sinai, radiant in God's glorious presence, enthusiastically delighted when Jehovah granted his supplication, and permitted human eyes to see His personal majesty and grace, which is far better than clinging by feeble faith to a god from whose presence we still shrink in fleshly terror. The homesick boy much prefers to photographs of the homestead and its loved inmates, to be seated once more at the family fireside.

Ask Adam and Eve, after their banishment from Paradise, if their loss of all other things in the delightful garden is worthy of mention with the lament by which they bitterly bewail the departure of their living and glorious God from the presence of their bodies, which once saw and heard their Creator.

(2) Man guilty of breaking the law of the very Lord, in whose personal presence was once found his greatest delight, now shrinks from the revelation to his consciousness of this holy and just "God to whom vengeance belongeth." A great gulf, very dark, very deep, and very wide and unbridged, separates the creature from his Crea-

tor ; and the only one joyful over the event is victorious Satan.

(3) But this wicked withdrawal of the sinful soul from God's personal presence, by the creation of an awful vacuum, lonely and cold, only *intensifies the desire* of man's religious nature for some god which the senses of the body can lay hold upon. This is Satan's opportunity, and he easily persuades man, his brother rebel, to make and worship idols. Behold the genesis of idolatry. Do you ask, how can a man of intellect worship idols? He cannot until he dwarfs his mind to the level of an infant's silly imagination, and delights himself with a "dolly." One translation of the Hebrew word for idols in the Bible is "idol-blocks" or "doll-images." God is not an unemotional spectator of the wicked cunning of the devil and sinful folly of man. Truly he has ceased to love man with the love of approval, and yet now is God's opportunity to indulge his compassion for a ruined, lost, and helpless race.

He at once enters into a prolonged contention with Satan, the Flesh, and the World, the wicked trio striving to prevent the sinner's return to God and God's personal revelation to the penitent sinner as a loving Father and Saviour. The history of this contest is sacred history, the history of the church throughout all ages.

In the Old Testament we see the Lord revealing himself by visions, prophecies, and theophanies.

But although there were a few like Enoch, Abraham, Israel, Moses, and Daniel, who took knowledge of God through the senses of the body, yet the great majority shrank from His glory, as they would from a burglar or murderer, and ill-treated God's prophets who witnessed unto Him, beating some and slaying others.

The fountain of the Lord's pity still flowing towards His people, He sent unto the men in His "vineyard" His only begotten, saying, "They will reverence my son." But when the Jewish nation beheld God's Son, Jesus Christ, they were filled with the lust of worldly power and rule, and yielding to the devil, nailed the Heir to the cross that they might "seize upon His inheritance." Because of this awful crime the Jewish nation was rejected. Their sentence was pronounced by the lips of their Lord and Saviour, "Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof."

This nation is the Christian church chosen from out the Jewish nation and the Gentiles to be the Bride of Christ. At Pentecost the little church (ecclesia or assembly) of one hundred and twenty disciples was so filled with the Holy Spirit that all idolatry for the time being was extinguished. This is the same thing as saying that now, the church-bride, more than ever before, is so purged from the lust of worldly riches, luxury, power,

and rule, that as a result of the baptism and filling of the Holy Spirit "all they that believed were together, and had all things common." (The selfish, divisive spirit was banished, with the ambition to lord it over the brethren.) Their possessions and goods they sold, and divided them to all, according as every one had need. "And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart: praising God and having favor with all the people." Acts 2:44-47.

At Mauch Chunk, in the state of Pennsylvania, there is a railroad called the "Switchback," consisting of inclined planes, stationary engines, and trains of cars. Up the plane which is longest you are drawn up, up in a passenger train until you reach the top of Mount "Pisgah." After this, by your own gravity, you shoot off, but always down, down, until the bottom of the second plane is reached; and after this you are drawn to the top of a third plane; after which you descend once more by your own gravity.

This illustrates the successive waxings and wanings of the Christian church, from the day of Pentecost to the present time. In the might of the Spirit the Church was drawn to a height of heavenly experience never reached before ten days after the Ascension of our Lord Jesus. This was the feast of the first fruits of the harvest, or wave

offering of two sample loaves of leavened bread, made from the new wheat. We are willing to believe that in the days preceding the Second Coming of the Lord Jesus there will occur the great harvesting of souls accompanied by the same signs which characterized this harvest of the Pentecostal first fruits, yet with this exception the Church will never see, and certainly has never seen, such an era of spiritual prosperity and power as in the days following Pentecost.

The malignant eyes of the "old serpent" beheld the great grace and glory resting upon the virgin bride of Christ, and without delay sought to spot with purple and scarlet her white wedding robe through the temptation of Ananias and Sapphira, members of her body. Their great sins of vain-glory, greed of worldly gain, fraud, and lying to God were followed by swift retribution. Thus by amputation and wholesome fear of God's judgments "the people magnified them (the disciples) and the multitude of men and women who believed in the Lord was more increased."

Thus was the Church drawn up to the very summit of the longest inclined plane she ever ascended *before or since*. The feet of Christ's bride at last stood upon the crest of Mount Pisgah. The next onward steps must be, and actually were DOWNWARD.

The above statement is exceedingly important as furnishing the key to the mystery of the Purple

and Scarlet Woman and her relatives. Roman Catholics are building upon the fatal conceit that the nominal church, since the days of the apostles, has been making good advance in doctrine and worship. And the Ritualists of the Church of England are building upon a foundation but little less insecure and dangerous. These latter when pressed to give a warrant for their so-called "Catholic faith" and ritualistic practices, tell us by the mouth of one of their "priests" that they take as their model the teaching and cult of the "primitive church," whose historical period in their eyes extends to the ecumenical council held just prior to the revolutionary division of the Catholic church into the Greek and Latin churches. But this is a snare and Satanic delusion, for at the time spoken of the Church had become corrupt in doctrine, corrupt in morals, and largely idolatrous worshipers of "idol-blocks or doll-images," for the churches were filled with pictures and images before which multitudes knelt in prayer.

The Lord Jesus and the apostles denounced the backsliding church of the first century, and prophesied that things would grow worse with the flight of time. Behold the proof.

(a) Before the close of century I the "sharp two-edged sword" in the mouth of Christ smote five of the seven churches in Asia for their sins, and declared His readiness to spew out of His

mouth Laodicea for its lukewarmness towards Him, and intense worldliness and greed.

(b) Jesus before His death prophesied the decay of Christian faith in the words, "When the son of man cometh shall he find faith on the Earth?"

(c) St. John writes in 1 John 2:18, "Even NOW there are become many antichrists." And in chapter 4:3, "And every spirit that dissolveth Jesus (robs Him of His humanity, as does Mariolatry, and saint worship) is not of God: and this is antichrist of whom you have heard that he cometh, and he is NOW ALREADY in the world." Mark that word "already," as showing that the germ of Christ's faithless bride or harlot church was in existence and growing then.

(d) St. Peter in his second letter, chapter 2:1, writes: "There shall be among you lying teachers who shall bring in sects of perdition, and deny the Lord who bought them." Here again the allusion is to antichrists who either reject the true and undiminished divinity of Christ, or deny His true, full, and sympathetic humanity. Notice the words "among you" as declaring that the idolatrous antichrist was beginning to reveal himself before Peter's death.

(e) St. Paul in 2 Thessalonians 2:3-10, describes "the man of sin" and "son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshiped, so that he sitteth in the temple of God, showing himself as if

he were God." From the proof already furnished the reader will see this to be a description of the Papacy. In the passage cited this antichristian power is spoken of as "the mystery of iniquity." But what should stagger Romanists and Ritualists, who are deluded by the Satanic conceit of the endless betterment of the Church, is the language of verse 7, "For the mystery of iniquity **ALREADY WORKETH**: only that he who now holdeth, do hold, until he be taken out of the way."

Notice the words which we have put in capitals. For they show beyond a doubt that while Paul was living, the germ of adulterous iniquity resident in the Purple and Scarlet Woman, was beginning to show itself to the inspired eyes of the apostle. "Only he (Roman emperor) who now holdeth (the reins of government), do hold, until he be taken out of the way." That is, the Roman emperorship will exist until the Purple and Scarlet Woman attains age and strength sufficient to rule the nations. The entire drift of the Pauline teaching is to the effect that instead of the external, nominal church developing into something continuously growing better, Christ-like, and heavenly, the truth is quite the contrary of that. Paul in 2 Tim. says, "But evil men and seducers shall grow worse and worse," and again, "For there shall be a time when they will not endure sound doctrine." Also speaking to the "antients" of the Church at Ephesus, he said, "I know that

after my departure ravening wolves will enter in among you, not sparing the flock."

We appeal to all honest Roman Catholics and Ritualists to open their minds and consciences to the facts of the corruption of the Church in the days of the apostles, and that the New Testament prophesied a still further "falling away" and decay of the nominal church from the high standing of the Pentecostal baptism.

If this is seen to be true then will your hearts be open to the conviction that by the end of the first and beginning of the second century, on the white garments of the bride of Christ were seen the small, yet spreading purple and scarlet spots which characterize the adulteress and harlot.

The proof will be presented in our next chapter that as the church advanced in age from century to century, it made advance with swifter and swifter steps, in worldly ambition, luxury, idolatry, immorality, and rebellion against the teachings of Christ.

We could wish that the reader before perusing the next chapter, would run through this fourth chapter once more, for these two chapters prove, that from the days of the apostles, there has been a continuous development of antichristianity, notwithstanding the saintly lives of individuals, and temporary reformations of organized churches, whether called Oriental, Greek, Latin, or other members of the Church Catholic.

These chapters with others of the book also show that every branch of the Church Universal in every age has furnished, and is furnishing, its quota of elect members of Christ's Bride. That church purest in doctrine and living will always furnish the largest quota of chosen saints.

CHAPTER V.

EPITOME OF CHURCH HISTORY. GROWTH OF IDOLATRY.

N the preceding chapter we saw the Church uplifted by the extraordinary presence and power of the Holy Spirit to the top of the highest inclined plane of godly living and Christian consecration ever known in her history.

Then we introduced Biblical testimony, showing beyond a doubt that before the beginning of the second century the Church had begun to descend from the top of this highest plane, and that there were to be seen on the white garments of Christ's Bride small yet spreading spots (like leprosy) of these purple and scarlet colors which ever characterize the spiritual "harlot."

The proof will now be sketched in brief that as the Church advanced in age from century to century it made advance with swifter and swifter downward steps in a career which involved the purple of corrupt worldly ambition and spiritual death, and the scarlet of heresy, idolatry, bad morals, and blood-thirsty persecution.

Yes, spotted with purple and scarlet like a serpent because a child of the "old serpent," Satan.

Yet we must always remember that in all sections of the Christian Church, even in that section most worldly and idolatrous, and in the darkest centuries of her history, the Church has contained more or less true spiritual children of God, and these repudiating in their hearts the purple and scarlet are represented by the color white.

THE CHURCH IN THE SECOND CENTURY.

Its Government.

In the first century the local churches while under the general oversight of the apostles were largely independent of each other, and were taught and ruled over by two classes of presbyters. The elders of one class "labored in word and doctrine," and the elders of the second class bore rule; and both were called overseers, although he who both taught and ruled was known as a pastor or bishop. The simple government of the old Jewish synagogue was largely transferred to the Church.

In the second century the custom arose of holding councils in Greece, from whence it soon spread through the other provinces of the Roman empire. This was done as a convenience to determine rule or doctrine. Then for the better handling of the growing and unwieldy Church was introduced the confederation of churches; and these ecclesiastical associations were among the Greeks called synods, but among the Latins councils.

At first bishops were humble minded and were in the scope of their authority similar to the pastor or shepherd of the non-conformist churches of Great Britain. But in the second century there was stealthily introduced by Satan the "tare" of fleshly arrogance, lust of power, and love of pre-eminence. This was a germ of antichrist, and the once lowly bishop now sought by slow and quiet methods to extend the limits of his authority. The leaven of unholy ambition was working, and as the Church enlarged its boundaries new orders of ecclesiastics were appointed in different parts of the empire, as we shall see further on. A blessed simplicity of church government under our sovereign Lord Jesus was not of long continuance.

Its Worship.

It is highly probable that the bishops who increased in this century the number of religious rites and ceremonies in the worship of the Church did it through a cunning and elastic accommodation to the weakness and prejudices of both Jews and heathens. Thus were introduced tithes, first-fruits, splendid robes, and the beginnings of a showy and sensuous ritual. The Church began to observe in addition to the first and seventh days of the week, the fourth as Christ's betrayal, and the sixth as the day of His crucifixion. Then was observed anniversary festivals of the death and resurrection of Christ and the effusion of the Holy

Spirit. The Apostle Paul, with the eagle eye of inspiration, had detected, with an anxious dread of its consequences, this very thing, as involving, if persisted in, a possible or probable loss of Christ as a Saviour. He says in Gal. 4:9-11, "How turn you again to the weak and needy elements (of a Christless Judaism) which ye desire to serve again? You observe days, months, times, and years. I am afraid of you lest perhaps I have labored in vain among you."

Its Doctrine.

The Ebionite heresy, which rejected a part of the New Testament and sought to Judaize the Church, was active in this century. Victor, the Bishop of Rome, sought to excommunicate Asiatic Christians for observing Easter on other days than Sundays. Thus did the Church begin to be frivolous in doctrine and theatrical in worship.

Its Morals.

Persecutions, trials for heresy, and, above all, missions, prevented the Church from descending so low on the inclined plane as to reach a marked corruption of morals.

THE CHURCH IN THE THIRD CENTURY.

Its Government.

Marriage was still accorded to the clergy, although there was a growing aversion to marriage as if it might involve sin, and those of their

number who were "celibates by abstinence" were accorded the highest reputation for personal holiness and purity of life.

Its Worship.

The work of multiplying rites and ceremonies progressed. The ordinary or fixed times of prayer were set as the third, sixth, and ninth hours, with, of course, the superstitious thought that God was more accessible in these hours than in others.

The "sign of the cross" was now resorted to as furnishing a "victorious power over trials, calamities, and evil spirits."

Its Doctrine.

The New Platonists sought the rise of Christian doctrine in the Greek philosophy, and the Manichean heresy, which accounts for the origin of all good in Light, and of all evil in Darkness, distressed the Church in this century.

Its Morals.

Persecutions, permitted by the lingering mercy of God, prevented the Church from descending to the depths of a corrupt life.

THE CHURCH IN THE FOURTH CENTURY.

Its Government.

The four great bishops of Rome, Antioch, Alexandria, and Constantinople became more

bloated with power and pride as their jurisdictions were extended through usurpations. Afterwards three of these bishops were magnified into Patriarchs.

Before the end of the century the ecclesiastical magnates were (1) Bishops ruling a district, (2) Archbishops ruling several districts, (3) Metropolitans ruling over one province, and (4) Exarchs ruling several provinces. All these in contempt of St. Peter's command were truly "lords over God's heritage." "The Bishop of Rome surpassed all others in magnificence, and by tacit consent many yielded him a preëminence to which he began to lay claim. As yet, however, *all said* they were ambassadors and servants of Christ, and derived authority from Him."

But Constantine was building Constantinople, a rival to Rome in the struggle to dominate the church Catholic.

Its Worship.

Rites and ceremonies were multiplied. Ascension day was added to Whitsunday and the other days. Superstitions increased. Pious fraud carried on quite a brisk trade with the bones of the saints.

Its Doctrine.

The important Council of Nice was assembled by Constantine in 325. In the latter part of this century the Collyridians, a sect in Arabia, wor-

shipped the "Blessed Virgin as an immaculate goddess, seeking her favor and protection." In other sections of the Church, Mariolatry was slumbering in the germ.

Its Morals.

Probably the Diocletian persecution acted as an antiseptic to prevent the grosser forms of social corruption which otherwise would here, as elsewhere, manifest itself in connection with the growth of idolatry.

THE CHURCH IN THE FIFTH CENTURY.

Its Government.

The Council of Chalcedon 451 arbitrated between the jealous and rival ecclesiastical heads at Rome and Constantinople by according the same rights and honors to the bishops of the two cities.

But now the "purple" suddenly began to spread rapidly. Ambitious Patriarchs looked with lustful eyes upon the domains of the inferior bishops, and made attempts to wrest from them their rights and crush their authority. The oppressed bishops fled to the great See of Rome for protection. This was granted by the Pontifex Maximus, who thereby strengthened much his own power and was thus encouraged to seek and grasp an authority less and less limited by the jurisdiction of others.

Its Worship.

Idolatry increased with a rapid pace, for the

churches were decorated with images of great price.

Its Doctrine.

Heresies as to the person or nature of Christ abounded. The Nestorians taught that the "divine and human natures in Christ were so united as to form but a single person." The Eutychians "considered the divine and human nature of Christ to be but one nature." The Pelagians "denied the received doctrines in respect to original sin, free will, grace, and the merit of good works."

Its Morals.

Invasion of the Goths and Heruli inflicted a deadly wound upon the political empire of the West, but the Church was puffed up with the pride of a self-sufficient, Laodicean, worldly prosperity. Merciful afflictions of the past were now withheld, and the decree seemed to go forth, "The Church is joined to her idols; let her alone." The licentious clergy indulged in vice to an extent that was enormous.

THE CHURCH IN THE SIXTH CENTURY.

Its Government.

The Pope of Rome is waxing stronger and stronger.

Its Worship.

To pacify heathen converts for the loss of their old Luper Calia, or feasts of the god Pan, the

Church instituted the festival of the "Purification of the Blessed Virgin." One proof among many that the father of the "Purple and Scarlet Woman" is Heathenism.

Its Doctrine.

Gregory the Great prescribed the "canon of Mass."

Its Morals.

That this was to some extent a century of missionary enterprises may account for the fact that we do not hear that the vicious Church is not more vicious. For missionary zeal, like afflictions, is antiseptic in its effects.

THE CHURCH IN THE SEVENTH CENTURY.

In this century was assembled the well-remembered Council, the Quinisextum of Constantinople. Its members were largely or wholly Greeks, and yet the Roman Pontiffs regard the larger part of its decrees as worthy of praise. There are still in existence one hundred and two laws enacted by this Council; several of them relating to ceremonies, and but six of the whole number are contrary to the opinions and rites of the Church of Rome.

This will be regarded by many as the last of the ecumenical Councils, although before the division into the Eastern and Western churches there were other Councils held by the Greeks, one of which at least is called by them ecumenical.

We remember having a long conversation with an English clergyman of the most advanced type of High Church Ritualism. We remarked that whilst there was so much in his ecclesiastical views and practices in common with those of the Church of Rome, some things belonging to the latter were combatted by Anglicans, and would he please inform us how far back it was necessary to go in Church history to find a condition of things in harmony with Ritualism. He at once replied that it was needful to adopt the creed and cult of the universal church as they existed before the Greeks and Latins were sundered, and thought it was not needful to seek for the true doctrines and worship of the primitive and apostolic church further back than the Quinisextum Council of the seventh century.

Is High Church Ritualism then blind to the tyranny in government, idolatry in worship, superstition in doctrine, and widespread corruption in morals which characterized the Catholic Church of the seventh century?

As we have traced the decline of the Church from the summit of its high plane of spiritual purity and power reached in the early days of the apostles, to the depth of spiritual weakness and moral defilement of the seventh century, what is the verdict of our readers? Is it not this, Behold the growth from infancy to girlhood of the Purple and Scarlet Woman? And does the High Church

Ritualist presume to call this degraded church the virgin white Bride of our Lord Jesus Christ? Why cannot he discriminate between the purple, scarlet, and white elements in a Church not as yet perhaps utterly apostate? Why? Because Ritualism is in sympathy with much that is dangerous in doctrine and destructive of the pure gospel as held by the Purple and Scarlet Woman. It cannot condemn itself as long as it is judicially blinded.

THE CHURCH IN THE EIGHTH CENTURY.

Its Worship.

The Council of Constantinople 754 condemned the worship and also the use of images. The second Council of Nice reversed these decrees, and "denounced severe punishments against such as maintained that God was the only object of religious adoration." Charlemagne and the larger part of the Latins, Britons, Germans, and Gauls steered in a middle course between the two extremes. The controversy as to the worship of doll images drove the Italian provinces from the Grecian empire.

That other expression of idolatry, the "mass," was now celebrated, and took a definite form.

THE CHURCH IN THE NINTH CENTURY.

Its Government.

The Papacy is growing bolder and stronger, absorbing to itself the power of the kings of this

world. Prince Charles the Bald “delivered succeeding pontiffs from the obligation of waiting for the consent of the emperors in order to being installed in their office.”

Its Worship.

The ignorance, corruption, and superstition of the Christian Church had now attained enormous proportions. Patron saints were multiplied endlessly, and which was a source of abuse and frauds.

Its Doctrine.

Bitter, angry discussions (1) as to the worship of sacred images, and known as the Iconolastic controversy; (2) as to the Real Presence of Christ in the Sacrament; (3) as to the procession of the Holy Spirit, whether from the Father alone, or from the Father and Son, and known as the Filioque controversy,—these so fiercely flamed in the breasts and on the lips of nominal Christians that it was the final cause of the division of the Church into the Greek or Eastern and Latin or Western branches.

Its Morals.

The most reliable authority assures us that in this century the impiety and licentiousness of the greatest part of the clergy were monstrous.

Now commences with the tenth century a period of time extending over four or five centuries,

spoken of in ecclesiastical and secular history as the "Dark Ages."

There is no need of details as to Government, Worship, Doctrine, and Morals.

Doubtless the description of the fall of the Babylonish Church given in the Apocalypse, chapter 18:2, has its completest fulfilment in the future, yet its language is also applicable to the Church from 1000 to 1450, and perhaps later. "Babylon the Great is fallen, is fallen; and is become the habitation of devils and the hold of every unclean spirit and the hold of every unclean and hateful bird."

Yet throughout this long era of mingled ignorance and wickedness God preserved an elect people who were faithful witnesses, often unto death, for Him and His Son Jesus our Saviour. Not only were these found among the Lollards, Albigenses, Poor Men of Lyons, Waldenses, and other sects, but individuals like St. Bernard, Thomas à Kempis, Huss, Jerome of Prague, and others shone with "lamps trimmed and burning" all the brighter because of the surrounding darkness.

Next appears in the drama of the Church's history that which Protestants call the Reformation, largely confined as to time to the years of the sixteenth century. This involved the exodus of large bodies of Christians from the mother Church, the Papacy.

But it must not be thought that no dross of the Purple and Scarlet Woman attached itself to the pure gold of the primitive faith, love, and righteous living, which so much characterized this great religious movement and revival.

We shall expose to view this dross when in the next chapter we speak of the daughters and granddaughters of the Purple and Scarlet Woman, as they exhibit their characteristics in this, our nineteenth century.

CHAPTER VI.

PRESENT CONDITION OF THE PAPAL AND PROTESTANT CHURCHES AS TO GOVERNMENT.

ONVERSING with an intelligent Roman Catholic, every argument advanced by us was disputed, until the assertion was made that "The Government of the Papal Church is a tyranny." Then the reply came with emphasis, "You are *right*, it is tyrannical." In the book "Sacerdos Vagabundus; or Tramp Priest," written by a Catholic, the reader will find the fullest exposure of the tyranny, often ruthless, of the Roman Catholic Church.

She is a tyrant because a usurper of the sovereign authority of our Lord Jesus Christ. She is stubbornly wilful and rebellious, because defiant of our Lord's command in Matt. 23. "Neither be ye called masters: for one is your master, Christ: and all you are brethren." All church tyranny is an abusive exaggeration of the Scriptural command, "Obey them who have the rule over you."

(2) The virgin and white bride of Christ finds her delight in his universal Lordship. That is the reason the early Church delighted herself with the omnipotent and omnipresent sovereignty of God;

she wrapped in this great truth her naked soul, exposed to the cold rigors of antichrist's winter; exposed also to the violent assaults of the mighty will-power of the Flesh, the World, and the Devil, she exulted in the Almighty will of the divine King who proclaims to heaven, earth and hell, "I will have mercy on whom I will have mercy." Realizing the desperate sinfulness and weakness of her natural heart, her joyful dependence was upon the promise and oath given by a just God in Jesus Christ to otherwise defenceless sinners. Therefore the early virgin Church could not get near enough to her Father, Saviour, and Comforter; and therefore she eagerly hid herself from fierce foes surrounding her within God himself, as He evolves for her protection the strong quadrilateral fortress of His foreknowledge, election, reprobation and omnipotence.

For the same reason the virgin Church of the sixteenth century Reformation awakened from the torpor of sin and death to a sense of guilt, and exposure to God's just wrath, comforted herself with the fiat of a free and full justification coming from the lips of that same exacting Justice, now satisfied with the doings and death of Christ the substitute.

Reconciled to God through his dear Son, the reformers were hungry and thirsty for any and all revelations of God's presence and power in Christ. Beset by fierce foes in Church and State, Luther

could not help singing, "A tower of safety is our God," and Calvin with the early Church took refuge in the old rock-hewn fortress of God's foreknowledge, election, reprobation, and omnipotence.

A mighty Pope, vicegerent of God, with his trained hosts of zealous servants denounced the reformers as reprobates whom the Church would delight to burn upon earth and then cast into the eternal fires of hell. But these true saints only feared the reprobation of God, and they knew He would not reject them because He was their Father and Saviour. Yes, and more: for because they truly loved their persecutors they could not ask a greater favor for their hard-hearted enemies than this, that if they persisted in sinning too long against the light and were reprobated, they might be rejected by Him alone whose "mercies are very great." Yes, their fortress of a personal God afforded as much protection on the side of reprobation as of election: for God only reprobates the obstinately impenitent like those who against light persecute and seek to kill His true people, sinning against the Holy Ghost.

These Protestants were so zealous for the crown rights of their Lord and King Jesus Christ that if they did not all adopt a democratic or republican form of government in the Church, they limited and modified that form which is autocratic and personal.

Even so it is in modern times. That branch of the Church which magnifies most the sovereign grace of God in Christ Jesus will naturally adopt that form of church government securing the greatest liberty of the individual consistent with an orderly walk. God's dear children who worship and obey Him as their King, cannot tolerate in His Church any other monarchy, such as the exaltation of one brother over other brethren as an autocratic ruler. Therefore, the strong tendency in all Protestant countries to first limit monarchy by adding constitutional restraints, and (when possible) the logical result has been a Republic in the State and the Church.

But when in Roman Catholic nations, *where the Church has decided influence*, the Republic is introduced, revolutions and bloodshed follow from the collision of the principle of tyranny in the Papacy with the principle of liberty in the state. Behold the South American Republics.

(3) Now look at the Ritualists of the Anglican Church. They scorn the name Protestant, and yet the clergy who control the Ritualistic movement refuse to drop as a ripe pear into the hungry and open mouth of the Pope. As respects doctrine and cult they are at one with Rome, or at least there is but a short step between them; nevertheless, that step is not taken. Why not? Because they hate the tyrannical power of the Papal government and refuse to submit to it. Every Ritualistic clergy-

man is a *Pope over his local church*, and is at war with any bishop in his own church who seeks to curb his power over his congregation, so that he would embrace Rome but for the unlimited priestly power now possessed by himself. Therefore he advocates the union of the Greek, Latin and Anglican churches, seemingly in the hope that out of it will ensue a compromise which will preserve his individual freedom from the heavy hand of the bishops, and at the same time insure his continued reign as the petty Pope of his parish.

(4) The Protestant State Churches whilst lifted above the Papists and Ritualists are too often the abode of formalism, worldliness, and controlled by a form of government unfriendly to Christian liberty and spiritual power. Its white robes are spotted to some extent with purple and scarlet.

(5) If we examine with biblical tests free and evangelical churches, which righteously abhor both Ritualism and all debasing alliances with Cæsar, we may find to our surprise that such are beginning to be tainted with spiritual idolatry. Yes, these puriest, whitest of all churches are beginning to show slight yet deepening purple and scarlet discolorations. These are granddaughters of the Papacy to the degree they agree with it in their principles and aims. We can easily imagine the prudish horror with which some of the adherents of these best of all the churches might repel the charge. They say, "Are we who view with dis-

gust and hatred the Purple and Scarlet Woman, are we her relatives?" Yes, in several respects.

In the matter of church government behold the taint in the blood. A heroic, martyr ancestry has bequeathed a Democratic, Republican, or Representative form of administration. That is preserved by their descendants down to this year of grace, 1900. This is well, but did you ever see the "apple" Shakespeare speaks of, "goodly" in external appearance, yet "rotten at the core?"

Unbroken, Laodicean prosperity, with exemption from persecution, has developed the "dry rot" of intense worldliness, making self-denial hateful to the self-indulgent. But the Lord Jesus assures us we cannot be his disciples unless daily we deny ourselves and carry the cross, following Him. Only those who zealously attempt to thus deny self realize their need of Christ as King and God; only such can delight themselves in God as their quadrilateral fortress.

In the creeds of these best of all churches, and what is a thousand times better, in the *hearts* of thousands of their adherents, the absolute and ceaseless sovereignty of our great Father and Saviour is tenaciously retained as of priceless value. This is well.

But on the other hand behold many who have never had an experience of utter sinfulness, utter wretchedness, and utter helplessness, or unlike the Apostles, Reformers, and Creed makers, were

never persecuted for their faith. These utterly mistake the meaning of God's predestination in election and reprobation. They cannot understand that election is not alone conferring eternal life upon lost sinners, but upon those who if not chosen by God's grace would surely murder their own souls. Nor can they understand that reprobation is not a cruel, cast-iron necessity, narrow and unpitiful, but marks the utmost boundary and widest extension of the unutterable pity of a God who "delighteth not in the death of the sinner, but rather that he should turn and live," and "is not willing that any should perish, but that all should come to repentance." Men are not reprobated until they have exhausted by their obstinate love of sin the boundless loving forbearance of their Creator. The boundaries of reprobation are the extreme limits of God's mercy. Hallelujah!

Degenerate sons of illustrious martyrs and godly creed makers seek to eliminate or pare down to the quick these man-humbling and God and Christ exalting Bible truths. But God will defend His own, if in no other way, then by *allowing history to repeat itself in sifting trials and persecutions*. And is not the day of trial at hand?

Now to the degree men shrink from the absolute kingship of God in Christ, are they purposed to be their own masters, and this logically carried out leads to both rebellion against God and to monarchy in the church.

These are those who in their hearts shrink from the imminence of the glorious personal Second Coming of "Our great God and Saviour Jesus Christ." Whereas the virgin white bride whose members are found in all sections of the church, loves Christ with such warmth of grateful affection, so delights herself in submitting without reserve to his kingly rule, so entrusts her soul and body to Him for a perfect salvation to be conferred at his appearing, that she cries "Come Lord Jesus," and easily conquers the fleshly desire to "lord it over" brethren who equally with herself long and wait for the coming of their King and Saviour.

CHAPTER VII.

PRESENT CONDITION OF THE PAPAL AND PROTESTANT CHURCHES AS TO WORSHIP.

HE Papacy has not in the least reformed its cult, and every century of the era witnesses further departures from the simplicity and spiritual reality of the worship of the primitive church. Of all these the most shocking thing is the growth of Mariolatry. The writer has had occasion several times to call attention to the strange judicial blindness of the Purple and Scarlet Woman, through which she is quite oblivious to the fact that she bears on her bosom the label of her own condemnation written in capital letters, easily read by those who have eyes to see.

We do not refer to the open, shameless confession that Rome makes of her preferring the worship of the earthly mother to that of her divinely-human Son. She is *exultingly conscious* of that monster sin. Dr. Seymour, in his "Mornings with the Jesuits at Rome," tells us that on one occasion he said in substance to a Jesuit father, "With the views you express as to the adoration of the Virgin, why would it not be proper to say that your religion is more a worship of the Virgin

Mary than of Jesus Christ." To his surprise he received the frank, joyful response in substance, "You are right, ours *is* a religion of the Virgin Mary."

Rome is blind to the *sinfulness* of this sin, but is not blind to the fact that she *devoutly worships Mary*. We therefore refer to something else when we speak of her judicial and total blindness. But what is it? It is the fact (strangely overlooked) that the initiation and development of Mariolatry is indelibly stamped upon the wall of her churches, and possibly upon the Catacombs.

Rossi, the archæologist, furnishes a picture of an original found in the Catacombs, thought by him to have been placed there not later than 150 A. D., presenting us with three figures, a man, a woman, and in her arms an infant. These, however, may simply be representations of a martyred family. Possibly they are pictures of Joseph, Mary, and the infant Christ. If so they do not necessarily mean Mariolatry, but if they do, then we can only say that thus in the second century we see the germ of the accursed idolatry of Mary. But as this is the only case of a possible Mariolatry occurring in the early centuries of underground Rome, we are justified in saying that it is but a stain on the face of the church primitive in comparison with the widespread corruption of the Mary worshipping Christendom of later centuries of our own times.

As with the Catacombs, so with the churches of old Rome. Possibly some one church may exhibit traces of an early worship of the Virgin, but if so it is an exception, and proves that as a rule the primitive church was free from this idolatry, which is an evil growth of later years.

During our residence at Rome we secured photographs of the apses, or tribunes, of some of the oldest churches, and of the most recent mosaics or paintings.

The first mentioned photograph is of one of the oldest Christian churches in Rome, situated opposite the palace of the Cæsars, and near the Forum Romanum, and which probably was built in the third or fourth century. The wall of the tribune is decorated with a fresco or mosaic in honor of two martyrs. The figures of the martyrs are introduced with palm trees, one or two apostles, and in the clouds a full-sized representation of the *adult* Christ. The Virgin Mary is conspicuously *absent*.

Centuries pass away after apostolic times and then churches are built which are decorated with pictures of Christ and the Virgin Mother. It is worthy of notice that at first Christ is more and Mary less prominent.

Afterwards, by degrees, the Christ is less and less, and the Virgin Mother more and more conspicuous. In the middle and dark ages the Lord Jesus is reduced in form to that of helpless infancy

carried in the arms of his magnified mother. In modern times, and in the great churches, at the shrines of the chapels where Mary is worshiped, are found a crowd of worshipers burning votive candles before Mary's image, whilst in the chapels where the image of Christ is adored we have seen the chairs unoccupied, with only one or two candles burning. Here evidently love to our Saviour is less ardent than lukewarm.

The most striking exhibition of idolatrous Mariolatry is found at the Vatican palace, where is an immense painting representing the decree of the council on earth (and ratified in heaven) declaring the Virgin Mary to be of Immaculate Conception. The Trinity and the Virgin are painted with heads encircled with aureolas, but the Father, Son, and Holy Spirit are placed in the background with comparatively narrow bands of light about the brows of the Father and Son, whilst Mary is the prominent figure in the foreground, with an aureola broader than all others. This is probably the most blasphemous affront God has ever received from his nominal church.

Mariolatry is indeed one of Satan's masterpieces, for nothing is better calculated to create a breach between Christ and His people. Its beginning is in a false orthodoxy which magnifies Christ's divinity and minifies (towards the vanishing point) His humanity. The result is practically this: Jesus Christ as the revealer of

God's majesty and grace is obliterated. As God, Jesus is thrust into the dark recesses of an infinite nature, inaccessible and unknown because we are, with Himself, robbed of the tender compassion and warm, throbbing sympathy of His perfect humanity. Then because our religious nature abhors this vacuum, the Papal "harlot" builds up Mariolatry, misled by deceptive imaginings of Mary's superior womanly sympathy and affection, and her influence in placating her Divine Son the stern judge of mankind! The zeal of the Romanist for the divinity of Christ, while his heart is given to Mary, his idol, reminds us of the couplet:

"We compound for sins to which we incline,
By damning those for which we have no mind."

The Romanist damns Unitarianism, but delights himself in Mariolatry. What is the result? The chasm of a great gulf is opened between the true Christ and his Church. What Christ's Bride needs is "The Man Christ Jesus," rich in power, rich in love. Mary as a substitute for the Bridegroom is a *crime*, a Satanic delusion, and gross insult to our Lord Jesus.

We ask conscientious Roman Catholics without prejudice to read once more all that we have written in the preceding chapters. We next ask you to ponder a little further the fact that the most dangerous errors of your Church are *exaggerations or perversions of Biblical and Christian truths*.

This we have seen to be true as respects Mariolatry. There are, however, other exaggerations which are highly dangerous.

(1) Superstitious Baptismal Regeneration. Baptism with water is a beautiful sign or symbol of the all important baptism of the Holy Spirit by which *alone* we are regenerated and cleansed.

The *form* of washing by water is useful in aiding our faith to accept the *substance*, the Spirit's washing away iniquity; but because liable to idolatrous abuse, the New Testament seeks to keep in its proper place by a judicious *snubbing* (no other word describes it) of baptism by water. It says that Jesus did not baptize, but "only His disciples;" yet He was ever preaching the gospel. The apostle Paul, in 1 Cor. 1:14, 17, for the purpose of smiting the idolatry of saints, tells us: "I gave God thanks that I baptized none of you but Crispus and Gaius. . . . For Christ sent me not to baptize, but to preach the gospel!"

The eminent apostle Peter, speaking of Noah and family as "saved by water," teaches in 1 Peter 3:21, "Whereunto baptism being of the like form, now saveth you also;" (and then, as if anticipating the absurd and dangerous doctrine of the Papacy, in the most marked manner He makes light of water baptism and magnifies that of the Spirit) "not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ."

(2) The "mass" is a perversion of the words of the Lord Jesus as found in John 6:52-64. In these verses he speaks with such emphasis of His disciples eating His "flesh" and drinking His "blood" that the Jews asked with heat, "How can this man give up His flesh to eat?" (the devil had not yet invented transubstantiation) and Christ's true disciples "murmured" at it and said, "This saying is hard, and who can hear it." But Jesus said, "Doth this scandalize you? If then you shall see the son of man ascend up where He was before? It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are spirit and life." This is the same as if Christ had said: Does it make you stumble to hear me say that I must be slain that you may "eat My flesh and drink My blood?" This is possible, but I further demand the impossible thing, that you eat and drink of me after I have returned to heaven. Need I say more than this, that even if you could do this impossible thing, of receiving nourishment by feeding upon My body, it would only affect *your bodies* by strengthening them as other kinds of flesh nourish human bodies. My flesh if it could be eaten "profiteth nothing" to your souls, for these can only be reached and blessed by the Holy Spirit.

Evidently the Lord Jesus intended both baptism and the Lord's Supper to be aids to the spiritual reception of the precious things they symbolize,

but when these things are abused by baptismal regeneration and transubstantiation, He would, if living on the earth, severely rebuke the sin and folly of these distortions and abuses of the two sacraments as given in their simplicity in the New Testament, and held by the primitive church. Nay, two facts of His providence show that He is thus rebuking idolatrous churches. (a) A multitude of those receiving these sacraments show by their lives they are not of Christ's kingdom; and (b) on the other hand, thousands who conscientiously abstain from these perverted symbols lead most Christ-like lives.

(3) One of the most serious and dangerous exaggerations and perversions of Biblical truth is confession of sin and its absolution. We read in James 5:16, "Confess therefore your sins one to another." Certainly.

If A sins against B or B sins against A, they must confess to each other and ask forgiveness, and all other sins confess to God and ask of Him in the name of Christ for the pardon of all our offenses. If a priest sins against A let him confess it to A, or if A commits a private sin against a priest let him confess it to him as he should if committed against B; but this does not justify his making a sewer of a priest's ear, pouring therein the recital of all his sins and thus making himself the abject slave of an ecclesiastical tyrant. For he is your Czar who has your secrets.

As to Absolution, it is true that the Lord Jesus has given to His Universal Church and its faithful representatives the *delegated* power of the "keys of the kingdom of heaven," and fulfils His promise to all branches of the Church Universal holding to the Primitive Apostolic faith, "Whatsoever thou shalt bind upon earth, it shall be bound also in heaven."

Under this general commission the writer, an officer and servant of the Universal Evangelical Church, proclaims in the name of the Lord Jesus, the forgiveness of sins, if they are confessed with penitence to those against whom we have sinned. Anything more is an exaggeration and dangerously false.

Anglican Ritualism successfully apes the Papacy in all parts of its worship, so that it has been well called the Ape-a-cy. In its advanced churches may be seen saints in niches, a reredos, a rood screen, irremovable crucifix on the altar, lighted candles, a lamp ever burning in honor of the Real Presence of Christ in the Sacrament, confessional boxes where priests hear confessions, genuflexions when churches are entered and the foot passes in front of the altar; lists of the dead are posted near the altar for the repose of whose souls prayers are asked, the worship of the "Blessed Virgin," and other heathenish customs borrowed from Rome, which we may have overlooked. A lady who was a High Church-woman, but not a Ritualist, was

much shocked to see in a Ritualistic church in England a shrine in which was an image of the Virgin Mary, before which votive candles were burned as in Roman Catholic churches.

At Rome we saw in the Roman Catholic church St. Stephano Rotundo, a Ritualistic English clergyman, at the sound of the bell announcing the elevation of the Host, fall upon his knees, and with his face almost kissing the ground, worship the consecrated morsel of bread used in the celebration of the Lord's Supper!

After writing the above we read an editorial in one of our religious journals so confirmatory of that which has been asserted by us concerning Ritualism, that we are confident our readers would be pleased to see it reproduced without abbreviation.

It is entitled

“THE REVIVAL OF RITUALISM.”

“The revival of ritualism is calling to itself considerable attention on both sides of the Atlantic. A prominent English divine speaks out plainly and pertinently in one of the December magazines. He thinks that the chief danger to Protestantism in his country is not from the Roman Catholic church, but from the Anglican church. The majority of the parish churches, he asserts, display Catholic symbols now. Sacredotal doctrines are boldly proclaimed from the pulpit. Ecclesiastical literature is saturated with the priestly spirit. The sac-

rament of the Lord's Supper is transformed into the sacrifice of the mass; baptism is the mystic instrument of regeneration; and in the confessional the priest grants absolution to the penitent. So difficult is it in many cases to distinguish between the Anglican and Romish churches, either in creed or worship, that an Irish newspaper was not conscious of perpetrating a national "bull" when it gravely announced that some public man had renounced the errors of the Church of Rome and adopted those of the Church of England. Such practices and tendencies indicate peril to New Testament religion, and call upon all true children of the Reformation to renewed diligence in guarding the privileges purchased for them by the blood of their forefathers.

"Even Scotland, the land of John Knox and the Covenanters, is not exempt from the threatened blight of the revival of ritualism. An Episcopal clergyman in the Aberdeen diocese declared the other day that he distinctly and joyfully foresaw reunion with Rome as the future destiny of his denomination. The Scottish Church Society is holding conferences and issuing books which foster the spirit of ritualism among the Presbyterians who belong to the church established by the law in Scotland. These facts are significant enough, and justify the weighty warning of Professor Marcus Dods in criticising a report of the Scottish Church Society's second conference. He emphasizes the

truth that during the last half century an object lesson in the meaning and results of ritualism has been exhibited by the Church of England. It makes clear beyond doubt 'that ritualism is not merely the childish stage of religion which Paul deplored and strove to abolish, but that it directly tends to externalize religion, to put ordinances in place of spiritual transactions, sanctimoniousness in place of sanctity, and to breed Pharisaism instead of godliness.' Such a sweeping and impressive indictment ought to open the eyes of sturdy Scotsmen to the folly of permitting teaching and practices laden with peril to evangelical Christianity.

"The strength of ritualism lies in its subtle appeal to the passion of our generation for what is sensuous and symbolical in worship. Ecclesiastical culture is more and more seeking after sentiment. The tendency of religious life among people refined in thought and manner is towards a religion of vague emotion and away from the religion of clear statement and definite belief. It is of the essence of Protestantism to grip the faith clearly and firmly, to find an intellectual basis for its emotional experiences. Roman Catholicism, on the other hand, is the religion of sentiment, the religion that expresses itself in masses, orations, the pomp of processions, and the dreamy aspirations of architecture. To blend the two would be treachery, even if it were a possibility. Advocates of ritual-

ism deftly argue that Protestants may adopt the music, pomps and ceremonies of Romanism, and still retain the sublime lessons of truth, charity, and humility which form the teaching of Protestantism ; but every instinct of a soul alive and faithful to the spirit of evangelical Christianity must shrink in horror from such an unnatural and God-dishonoring combination.

“The revival of ritualism brings all thoughtful Christians face to face with the dilemma that saintly Horatius Bonar never wearied of pointing out. With all the earnestness of which he was capable, he maintained that the cross and the crucifix could never agree. Either ritualism will banish Christ or Christ will banish ritualism. The rulers of the Jews were thorough ritualists, and their ritualism crucified Christ. Ritualism still crucifies Christ. It conceals the cross in temples where truth is lost in the blaze of candles, pomp of dress, and strains of melodious music. If ritualism comes to the front the cross must go into the background. That fact should determine the attitude of every follower of Christ to the revival of ritualism.”

Does not ritualism rob the people of the glorious gospel? We once asked a ritualistic clergyman, “If a man came to you in great distress on account of his sins and trembling in view of the judgment and hell, what would you say to him?” He replied: “I would tell him to go to the priest and

make confession of his sins to him." What is this but stones in place of the children's bread? The purple and scarlet are unmistakably seen in ritualism. He who magnifies a ritual or rite, ignoring the Spirit, builds his hope upon a hollow form. After the Spirit is fled there remains only the corpse of Christianity.

The worst thing to be said of Protestant state churches is this,—we fear their worship is often, but not always, formal and lacking spirituality. But formality is hypocrisy and the death of reality. A church seeking the support of the world-power is like an infant seeking nourishment from the breast of a nurse sick unto death. Do not wonder if the infant sickens and dies. Protestant evangelical churches, although they are a thousand times purer in their forms of worship than the Papal church, are not faultless, and have drifted away from the safe moorings of the primitive church in matters which many who live on the surface ignorantly consider unimportant.

Only the soul consecrated without reserve to God's service, longing and waiting for the second glorious and personal coming of his Lord Jesus, sitting loosely to things of time and sense, daily denying self, and filled with faith and the Holy Spirit, only such can hope *wholly to escape* being tinted with the purple and scarlet. Evangelical Protestants, whitest of all Christians as we believe you to be, many of your number need to remember

the words of Christ, "God is a Spirit, and they that worship Him must worship Him in spirit and truth." And it has been well said, "we worship spiritually only as we cease to worship materially."

But do you say, "We know that the Papist with his worship of the Mass, images of the saints and the Virgin Mary, and all his perversions and exaggerations of Bible truths is a material worshiper of material things. But you cannot charge this upon us."

Be not so sure that your white skirts are free from all traces of purple and scarlet. May not an evil thing as truly exist in the seed and bud as in the tree, blossom, and fruit? Yea, in your very midst are found the *beginnings* of a sensuous worship, and sensuality is ever the characteristic of the ecclesiastical "harlot." What are these beginnings?

(1) Growth of fine churches with the purpose of competing with other congregations in the work of enticing worldly people to attend the service of worship. When reproached with this you say, we live in more showy dwellings than our forefathers; should not then the Lord's dwelling be made as elegant as our own? Yes, but your own dwellings should be less expensive, and both His and your own homes should be simply convenient, comfortable, and in good taste.

When we entered Mr. Spurgeon's great tabernacle we were inclined to be displeased at the

absence of elegance until we learned the reason for this lack of ornament. Mr. Spurgeon declared at the building of the tabernacle his purpose to have an audience room which would not by its beauty offer fleshly attractions to the crowd of pleasure seekers, but by its plainness help to concentrate attention upon the preaching of the gospel and acts of true worship.

At the building of the Temple as God's dwelling place the gold, the jewels, the silver, the carvings, and other things were symbolical, and God actually dwelt in the Holy of Holies. But now God's residence is in *human bodies*, and Christian synagogues whilst not offending good taste should be simply comfortable meeting houses. It is, however, but the logical outcome of the doctrine of the Real Presence in the mass for the Papists and Ritualists to decorate their churches in excess. But why should evangelical Protestants do this? And why should they introduce by compliance with the fashionable fad of memorial windows, presumptuous representations of sacred personages, especially of our Lord and Saviour Jesus Christ? Do you know, oh, foolish ones, you are thus breaking down barriers your martyr ancestors erected against idolatry? You do not worship these figures, but can you guarantee us that your children or grandchildren may not do so? Is it a sufficient answer to prattle about "beautiful art?" Does not beauty make these figures more dangerous?

(2) And what shall we say of that abominable farce of singing the praises of God by proxy, and such a proxy as the hired lips of ungodly men and women who present to the ears of luxurious souls in the pews the sensuous music of the concert hall!

(3) What shall we say of the preaching of the day in many pulpits? The faithful men of God whose trumpets give no "uncertain sound," still survive, yet many pulpits are debased with the fear of man, worldliness, ignorance of spiritual truth, love of display and human applause, and the search for a prosperity hateful to God, and in the end seen by man to be deceitful and shortlived. Contrast this with the pulpit success of a man like Spurgeon, who as a faithful and fearless man of God was "popular" with one Great Hearer, and with those saints whose walk is close with God.

(4) We also protest, even if we have to shout into ears which are stopped, we protest against the adoption of holy days, none of which are commanded in the Bible. Christmas, Easter, and Good Friday have been in turn more or less introduced into the services of evangelical churches.

What objection can be made to these? First—The Bride, which is in danger of forgetting by not appreciating the value of her Bridegroom's birth, death, and resurrection, and therefore appoints special days of remembrance, has already her wedding robes slightly tinted with purple and scarlet. Turn back to the chapters in church history

in which are traced the steps taken by the Virgin Bride in leaving her first love for Christ and we find it was her fear of finding all her love to her Lord evaporated which led her to establish these holidays. But in vain; these only *temporarily* checked her downward course ending in spiritual unfaithfulness to her husband. Surely it will open your eyes to point to the Purple and Scarlet Woman who *commands* us all to keep Christmas, Good Friday, Easter, and saint days; and yet provokes the Lord Jesus to jealousy by her shameful and shameless idolatry. And you infantile successors to the giant martyrs must have your dollies also! Alas!

Second—The fact is, they who are not fascinated by the grace and pathos of these holy days of anniversary remembrance, and yet love the Lord Jesus, are the very ones who dwell upon all the important events in His life as none others do. And there is sound philosophy in this which is to some a strange fact, for

Third—The charm, and equally the deceptive character of this entire holy-day business in which the Church in all ages is prone to engage *when in a Laodicean condition*, is in its essence *theatrical*, and the emotion excited by its observance is often, we fear (and to the degree it is *obligatory*) but hollow and temporary; precisely as a well-acted play may excite emotions in contrast, nay, in conflict with the principles and actions of our daily

lives. A faithful bride does not need the stimulus of set days on which to remember the most important events of her husband's life. Every hour of *every day* they are held in loving, lively remembrance.

Fourth—Paul expostulates with professed Galatian disciples that for them to observe holy days is to sell themselves into slavery. Gal. 4:9, 11—“But now, after that ye have known God, or rather are known to God, how turn ye again to the weak and beggarly elements, whereunto ye desire to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.” This applies equally to Old Testament and New Testament Ritualism.

Even in this skeptical age there is left we hope, enough faith in the inspiration of the Bible to give heed to this word of God by Paul's lips.

Fifth—Prayers which are not addressed to God. We have exposed the idolatrous prayers of Roman Catholics, and the formal devotions of Anglican Ritualists. The non-liturgical denominations are also often more or less at fault in the public prayers of their churches.

Now the liturgical prayers of the Church of England are in themselves, and notwithstanding their redundances, beautiful expressions, reverent and adequate, of the Saint's Adoration, Thanksgiving, Confession, Supplication, and Intercession; but

when intoned or hurried through as a thoughtless child turns his rattle, they are offensive and ineffectual.

But what is called extempore prayer may likewise offend the spiritual instinct, and be powerless to secure blessings from the throne of Divine Grace. How? (a) By a thoughtless, irreverent use of God's name, not realizing in our hearts that we are approaching our infinite and eternal Creator, Law-giver, Judge, and Saviour. (b) Neglecting to use the inspired order of prayer, *to the Father, through the Son, and in the Holy Spirit*. Prayers *to the Holy Spirit* violate the law of God's method of grace. We pray in the Holy Spirit, who enables us to perceive the Father's love revealed through the Son. The promoting and sustaining power is from the Spirit, who hides behind our personality and acts through it, and while speaking loudly of Christ, never, even in the lowest whisper, speaks of himself. So should we be taught that while we may speak *of* the Holy Spirit with grateful reverence and joyful praise, and pray *to the Father* to be filled with His power, we are not by addressing Him to disfigure and hinder the Spirit's sublime object lesson of divinely self-forgetful service for Jesus and the sinner, and which forever rebukes the imperfection of our own too often egotistical, ambitious, self-conscious, vainglorious attempts to serve our Lord Jesus. And yet how often we sing hymns and offer prayer to the Holy Spirit! (c)

Cant phrases and vain repetitions are not confined to liturgical churches. (d) A more frequent, and death-dealing blow is given to sincere, reverent, and answer procuring prayer, by substituting for the direct, humble, and worshipful address to God, the discursive and discussing oration addressed to fatigued and irreverent ears in the pews who in the conciliatory judgment of the minister need to have the meeting for prayer "made more interesting." So often have we been grieved in being forced to listen to prayer-orations speaking *of* God in the third person. Oh, let this nuisance in the house of God be abated. The evil is well satirized by the following sentence: "The Rev. Dr. ——— this morning made one of the most eloquent prayers ever addressed to a critical Boston audience."

Six—False Methods of Raising Money. The Roman Catholic Church with its accustomed worship of success has resorted without hesitation to fairs, theatricals, and raffles to procure money for religious uses. We are told that in New York this church not only wrings money by moral compulsion out of the unwilling purses of its own people, but from Protestants sometimes, under the threat of boycotting merchants who fail to give. A gentleman told me he was once visiting a retail store on Third avenue, New York, kept by a Protestant, and found the proprietor giving money to a woman in the garb of a *régieuse*. After she had left the store the proprietor said he was obliged to give or

run the risk of being boycotted. Doubtless Protestants are not unblushingly bold, and flat-footedly extortionate as above narrated, yet have often indulged in false methods of raising money for church purposes. Here I will quote from the admirable biography of Dr. A. J. Gordon, published by the Fleming H. Revell Company. Writes the author, "The increasing tendency in Protestant churches to adopt unworthy methods of raising money, and the growth of church amusements, and vestry junketings to the detriment of the spiritual life, was severely rebuked in an address which Dr. Gordon delivered about this time. 'Machinery,' he said, 'is taking the place of life in our churches. If money is needed for carrying on the Lord's work, the first resort is not to fasting and prayer, but to festivals and fairs.' He aptly characterized the series of noisome enterprises for filching dollars from unwilling pockets,—the rainbow teas, the chocolate drills, the operettas, the bazaars, the clam bakes, the minstrel shows, the broom drills, the kermesses, the oyster suppers, and so on to the end of the whole wretched category—as a new heresy, a heresy of conduct, 'the cooking-stove apostasy.' 'Certain insects conceal their presence by assuming the color of the tree or leaf on which they prey. Church amusements are parasites hiding under a religious exterior, while they eat out the life of Christianity.' Dr. Gordon answers critics by saying, 'To one who asks why the *work* of Christian

women in preparing delicacies to be sold at a church festival, or in making goods for a church fair, is not just as acceptable to the Lord as money, especially when they have not the latter to give, we reply, the work *is* acceptable; but the principle of raising money in this way for the cause of Christ is what we object to. To get an equivalent in food or goods for the money put into the Lord's treasury robs the offering of its richest element, that of sacrifice.' 'But what can poor churches in the country do, where money is scarce,' asks another. 'Let them do a little in the right way, rather than much in the wrong way.'"

We once served the church as its minister in a district of country where the churches generally were so given up to fairs and entertainments for the raising of money, that evidently they had become a curse and a blight. So we proposed to the church that instead of having a festival for raising funds, we raise, although poor ourselves, money with which to provide a free feast, spread in the lecture-room, and to which we would cordially invite the entire congregation. This was done much to the promotion of the kindly spirit of Christian brotherhood. Nor did the church suffer financially by this novel Christ-like feast. Luke 14: 12-14.

Protestant Christians in the United States have in their possession the enormous sum of thirteen billions of dollars. A little self-denial, the giving

up of a few luxuries which hygienic physicians tell us induce disease and shorten life, would furnish an abundance for charity. However, be these luxuries injurious or beneficial, it remains true that if for the sake of Him who died on the cross for our sins, tea, or coffee, or tobacco were denied, and the money spent in them poured into the treasuries of missionary and benevolent societies, they would be flooded with riches, and cry in the ears of Christians, spiritually, if not physically improved in health, "hold, it is more than enough."

Contrast this with the grudging, meagre gifts of the average Christian of our generation! Our costly churches, often decorated with presumptuous pictures of sacred personages whose faces no man living has seen, and therefore as silly as sinful to paint them; the sensuous music of church choirs too often heard; preaching too often directed to itching ears rather than to the conscience and needs of the heart; prayers which are not addressed to God; and lastly, the absence of the "cheerful giver" whom "God loveth," when the collection plate is passed, all prove that if we are not the Roman "harlot," yet there are found among Protestants her little daughters growing in stature, dressed in garments spotted here and there with purple and scarlet.

CHAPTER VIII.

WHY PROTESTANTS SHOULD NOT JOIN THE ROMAN CATHOLIC CHURCH.

BECAUSE (1) the Roman Catholic Church perverts and mutilates the Bible. When and where Rome *sees* herself wounded by the sword of God's Word she breaks Jehovah's weapon, or at least dulls its edge. This censure is justified by the following facts:

The second Commandment forbids (a) the manufacture of religious images and paintings, and (b) bowing down to them. Because the Douay Bible is read by *few*, Rome is content to substitute in Exodus 20, for "bow down" (exact translation of the Hebrew) the word "adore." Why? Because her people "bow down" to images and paintings. But catechisms are read and studied by *all*, therefore, in those published many years ago the second Commandment was blotted out utterly, and another divided to make the ten. Owing probably to Protestant censures, in a recent catechism issued by the "Third Plenary Council of Baltimore," the second Commandment is retained, but mangled and robbed of power by substituting "adore" for "bow down,"

and by omitting the fact that God's wrathful jealousy is directed against those who make and bow down to images and pictures.

We have just spoken of the mutilation of the second Commandment in the catechism issued by the Third Plenary Council of Baltimore, but Bellarmine's Catechism does the same thing, and yet it is of great authority and approved by two Papal briefs. McCaul in writing on "Why does the Church of Rome hide the second Commandment from the People," gives us the names of twenty-nine catechisms, issued and used in Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Spain, Portugal, England, and Ireland, in twenty-seven of which the second Commandment is entirely omitted, and mutilated in the two others.

In a New Testament printed at Bordeaux in 1686, and approved by the Archbishop, 1 Cor. 3:15, is rendered "He himself shall be saved, yet in all cases as by the *fire of purgatory*," and 1 Tim. 4:1 is perverted to read "Now the Spirit speaketh expressly, that in the latter days some will separate themselves from the *Roman* faith." And yet the Holy Spirit did not say "Roman."

A Bible printed at Paris in 1662, to justify the exclusion of the people from the cup in the Eucharist, tortures Matt. 26:27 to read "Drink ye all *twelve* of it;" and twists Mark 14:23 into "And all the *twelve* drank of it." Is it not of the nature of spiritual suicide for Protestants to entrust their

souls to the teachings of a church which falsifies God's Word?

(2) It is notorious that the Roman church has often burned the Bible, and discouraged its reading and circulation, and this notwithstanding the deceitful utterances of ecclesiastics who seek to persuade simple people that their church is friendly to the study of the Scriptures.

Would you join a church that dares extinguish the lamp whose shining shows our feet the only true and safe path?

(3) The Roman Catholic Church is deceived and deceptive. The source of deception is the fleshly heart acted upon by a lying Satan. From these spring what the Bible calls "doctrines of devils." These are (a) "Probabilism," or jugglery of the conscience, by which Jesuitical cunning has found a way of justifying theft, lying, perjury, impurity, and murder, if the end is important enough to justify the use of bad means. The Jesuit Busenbaum asserts "When the end is lawful, the means also are lawful." Layman, another Jesuit in his "Moral Theology" says, "To whom the end is permitted, the means adapted to that end are permitted also." Wagemann, a third Jesuit, teaches boldly, "The end determines the rectitude of the act." But the Jesuits have been driven out of many countries because of their wicked plottings and crimes. Rev. Dr. Duff, Protestant missionary to India, in a little book exposing Jesuitry had only

to quote the language of other Roman Catholics who were not Jesuits. Yet now the Jesuits are in control of the Roman Catholic Church. Are they safe guides for foolish Protestants?

(b) "Faith is not to be kept with heretics," is another "doctrine of devils." Protestants are heretics. Pope Innocent III, thus lays down the law, "Faith (*fides*) is not to be kept with him who does not keep faith with God." So John Huss who went to the Council of Constance under a safe-conduct from the Emperor Sigismund, was betrayed and burned at the stake. Many like deceptions have been practised.

(c) "The Immaculate Conception of the Blessed Virgin" is another "doctrine of devils," which is contradicted and stoutly antagonized by Augustine, Bernard, the great theologian Thomas Aquinas, and for centuries held to be false by orthodox Roman Catholics, and yet in 1854 Pius IX added this idolatrous article to the Roman creed.

(d) "The Infallibility of the Pope" is another "doctrine of devils" recently proclaimed by the Vatican Council. Other nets for catching blinded souls are the unbiblical exaggerations of Baptismal Regeneration, the Mass, Auricular Confession, and Absolution, which have already been exposed. There are other Satanic half truths misleading to those who are deaf to God's voice, but we hasten to speak of other things which should deter from entering the Roman Church.

(4) One of these is the fact that the Church of Rome is largely heathenish. Beyond a doubt the Roman Catholic Church has borrowed largely from the idolatrous practices of heathendom. An English antiquary has made an interesting book in tracing many of the ceremonies and festivals of the Church of Rome to their origin in the customs of Pagan Rome.

In the *Missionary Herald* (Baptist) there is a communication from Mrs. T. R. Edwards of Serampore College. In this letter she strikingly sets forth the essential heathenism of much in the Papal doctrine and worship. It is entitled "Hinduism and Romanism." "In much of its teaching Romanism is far more pagan than Christian; for though Roman Catholics believe in Christ, it is not the Christ of the Gospel, but either a wafer god manufactured by the priests, or a stern judge ready to punish the guilty (in the same way that the Hindus regard their gods), and only to be approached through his tender-hearted mother, or some other merciful saint or intercessor.

"Perhaps placed in parallel columns, the comparison will be more readily understood :

<i>Hindus</i>	<i>Roman Catholics</i>
Are subject to the Brahmans, on whom they rely in the performance of all religious rites, and whom they are taught to reverence and bow down to.	Are under the power of the priests, by whom they are taught exactly what they must believe, and through whom they receive forgiveness of sins and all the benefits of religion.

Are not allowed (except Brahmins) to read the sacred books; these may only be read and explained to them by the priests.

Regard Sanskrit as the religious language; it is used in worship and ceremonies, though not understood by the people.

Bathe in the Ganges and certain sacred rivers to wash away sins.

Use Ganges water in various religious ceremonies.

Bow down to and utter prayers before idols.

Dress the idols in fine and showy and sometimes costly raiment.

At certain festivals have great processions, carrying the idols.

Pray to various gods and goddesses.

Offer sacrifices.

Say that when the priest utters certain words, the image they have made becomes alive by the indwelling of the deity invoked.

Are taught that there is a great merit in making pilgrimages to various sacred places and shrines.

As a rule are forbidden to read the Bible, which the priests alone may read and explain.

Regard Latin as the sacred language; it is used in worship, though unknown to a majority of the people.

Are taught that they are regenerated by water in baptism.

Use holy water in the churches.

Bow down to and say prayers before images and pictures.

Clothe the images of saints in gorgeous apparel.

At certain festivals in Roman Catholic countries have great processions, in which sacred images are carried.

Pray to saints and angels and especially to the Virgin Mary. Offer the sacrifice of the Mass.

Say that when the priest utters certain words, the wafer becomes the very Christ.

Are taught that it is meritorious to go on pilgrimages to Rome and other sacred places.

Believe that at certain shrines miracles of healing are performed by this or that god.

Have great faith in amulets and charms as a protection against various misfortunes.

Are enjoined to fast on certain occasions.

Count beads in repeating the names of gods and goddesses, to invoke their assistance.

Use lighted lamps in certain ceremonies, even in daylight.

Use incense in worship.

Some priests (chiefly a wandering order) are not allowed to marry.

Some Hindu religious orders consider that the highest ideal here is the extinction of all desire and feeling, such as joy, sorrow, hunger, pain.

When death is imminent are taken to the riverside, and the face smeared with the sacred mud of the Ganges.

After the death of relatives in order to assist the spirit in the next world, perform Shraddha; which consists of various ceremonies, and especially large presents to the priests.

Believe that at certain churches and places miracles of healing are performed by this or that saint.

Wear medals blessed by the Pope as charms against misfortunes.

Observe prescribed fasts.

Count beads in saying prayers, especially to Mary.

Use lighted candles in religious worship, even in daylight.

Use incense in worship.

Priests are not allowed to marry.

The aims and ideal of monks and nuns is to become like to a corpse in the hand of the superior.

When death is imminent send for the priest to administer extreme unction, which includes anointing parts of the body with oil.

After the death of relatives, in order to liberate the spirit from purgatory, and take it to heaven, pay considerable sums to the priests for masses to be performed.

“Comparison might also be made between Romanism and Buddhism, as there is much in common, as the veneration of relics, forbidding priests to marry, large houses of monks and nuns, etc.”

M. Huc, a Roman Catholic missionary priest, laboring among the Buddhists of Asia, in his “Journey” vol. 2, page 81, tells us, “He had indeed often occasion to remark the analogies between the Catholic and Buddhist costume and ceremonial.” Also in his “Christianity in Tartary, Thibet, and China,” vol. 2, page 8, he says, “The first missionaries were not a little surprised to discover in the centre of Asia numerous monasteries, solemn processions, religious fêtes, a pontifical court, colleges of superior Lamas electing their ecclesiastical sovereign, and the spiritual father of Thibet and Tartary—in a word an organization closely resembling the Romish Church.” He adds that Roman Catholic missionaries regarded “Buddhism as a kind of degenerate Christianity.” But truth compels us to express the belief that both Buddhism and Romanism largely have their source in the wicked cunning of Satan, and as systems of faith and worship are each and together “degenerate,” and generally destructive to the souls who trust in their teachings.

(5) The widespread idolatry of the Roman Church should bar out Protestants.

We have already referred to her worship of images, of Mary and of the saints, but now we wish to mention new facts.

(a) Rome's Worship of God's Creatures. The writer saw at St. Peter's church, Rome, Cardinal Howard and others fall before the statue of Peter (said to be once the image of Jupiter) and worship it, and kiss its great toe.

Now it can be proved beyond a shadow of a doubt that this act of idolatry is exceedingly offensive to St. Peter. To show this turn to Acts 10 : 25, 26. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him, but Peter took him up, saying, stand up ; I myself also am a man." Then how great would be the volume of holy anger he would pour upon those who would worship not the living Peter, but insist upon adoring an imaginary likeness of himself in stone ! an idol !

It is equally easy to prove that the worship of saints and angels is abhorrent to the glorified in heaven. Listen to proofs. Acts 14 : 13-15. "Then the priests of Jupiter . . . would have done sacrifice with the people ; which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities to serve the living God." Also Rev. 19 : 10. "And I (John) fell at his feet (the angel's) to worship him. And he said unto me, See thou do it not ; I am thy fellow servant, and of thy brethren that have the

testimony of Jesus: worship God." Also Rev. 22:8, 9.

The details of the sinful craze as to Mariolatry are numerous. In Romans 1:25, the grave charge brought against the heathen is "Who worshiped and served the creature more than the creator, who is blessed forever." But this is precisely the sin of Roman Catholics. In their church there are twenty feasts of our Lord and thirty-nine of the "Blessed Virgin." At Rome there are fifteen churches and chapels dedicated to our Lord Jesus, and *one hundred and twenty-one* to the "Blessed Virgin." The rosary numbers one hundred and sixty-six beads. Of these *fifteen* are used for the Lord's Prayer, and *one hundred and fifty* are used for Hail Marys, and only *one* for the creed. In private devotions, as generally practised, Mary is addressed nine times a day, with no such recommendation to pray to the Father or Christ. Growing idolatry, in addition to claiming the month of May for Mary, begins to encroach upon September. Then altars are loaded with flowers, processions fill streets, and there is a hot enthusiasm for the Virgin, never shown to Christ; and yet "I the Lord thy God am a jealous God." In Liguori's "Glories of Mary," recommended by Cardinals Wiseman and Manning, Mary is spoken of as the city of refuge. Liguori says, "Many things are asked from God, and are not granted; they are asked from Mary and are obtained. At the com-

mand of the Virgin all things obey, *even God.*" The Mass in modern times is saturated with Mariolatry. To quote but a little, "I adore you Eternal Father; I adore you Eternal Son; I adore you most Holy Virgin, Queen of the Heavens, Lady and Mistress of the Universe."

This wicked madness goes so far as to rob our Saviour of the merit of His sacrificial love, for a friend tells us that he has seen a picture of *Mary nailed to the cross!*

It substitutes a new Trinity for the old, as follows :

"Jesus, Mary, Joseph, I give you my heart and soul ;

"Jesus, Mary, Joseph, assist me in my last agony ;

"Jesus, Mary, Joseph, may I breathe forth my soul in peace with you."

The worship of Joseph, Mary's husband, seems to be on the increase. They who in a spiritual sense are breakers of the seventh commandment, exhibit their sin by the changeableness of their dishonorable love. It may be more than a possible thing that as Mary has supplanted Christ in the fickle heart of the Romanist, so may Joseph displace the Virgin, for in the "*Raccolta*" he has been "granted the title of universal patron, guardian, and protector of the whole church." And why do these (so called) Christian idolaters turn from the Father and His Son our Brother, as if they were only severe and merciless judges? And why do they

cling to anybody or anything else—to Mary, Joseph, saints, angels, penances, formal prayers, and what not? Because they are superstitious. Superstition has been defined as “a religion in which *fear* is stronger than love and trust.” This is the religion of the devil worshipers of Siam, the fetish makers of Africa, the fakirs of India.

Are we willing that superstition should rob us of our Father and our Saviour?

(b) But the Roman Church not only idolizes human beings, but actually worships images in a very gross way. At Rome the church Sta Maria del Divino Amore holds a yearly festival for the exaltation of its *sacred image*; in the church St. Agostino one hundred days indulgence is given to those who kiss the feet of a “miraculous” image of the Virgin and Child; and there is a miraculous picture of the Virgin in the church Sta Maria in Cosmedin. There is, however, nothing perhaps more shocking at Rome than the “Bambino.” This is a wooden image of the Christ-child, ablaze with precious stones, kept in the church Ara Coeli, and from there sent to the bedsides of the sick and dying. One day we saw on the platform outside of this church a crowd of monks and other persons kneel and worship the image when an old priest took the Bambino in his arms and lifted it up impiously towards God in heaven. How great is the patient endurance of our God. There were two Protestants who stood erect by this priest and with

heads covered. We do not think they are in danger of becoming perverts to the Church of Rome.

(c) We cannot omit the mention of that modern religious fad called "The Worship of the Sacred Heart." It is a most deceitful form of idolatry, for to the thoughtless it may be grateful to their hearts to worship anything belonging to the Lord Jesus. And yet the two ecumenical councils of Ephesus and Chalcedon forbid any worship to a fraction of a divided Christ, even to his whole humanity separated from his divinity; how much more then the adoration of his physical heart. Yet this is the thing done and justified. We quote from a book entitled, "Devotion to the Sacred Heart," written by Robert J. Carbery, priest of the Society of Jesus, and bearing the imprimatur of † Paulus Card. Cullen, and † Jacobus Walshe. Ep. Kildare and Leigh.

He writes, "Though all honor given to any object connected with the humanity of our Lord must be ultimately referred to the person of the Eternal Word, such objects may be honored in themselves under a twofold aspect: the one material and visible, the other spiritual and invisible. For example the devotion to the five wounds regards materially the wounds in the sacred body of Jesus, and spiritually the interior sufferings caused by those wounds. The devotion to the Holy Cross is directed immediately to the cross itself, and

through the cross to Him, who by dying on it made it sweet and precious. . . . Now the material and sensible object of devotion to the Sacred Heart is the bodily heart which beat within the bosom of Jesus, sent through His veins the precious blood, and was pierced for us on the cross. . . . It is an object in itself worthy of honor and adoration forever and ever.

“ But the devotion does not rest in it; it leads us on to the veneration of that burning love of Jesus for our souls and those exquisite feelings of tenderest compassion for human weakness, and of sympathy and of zeal, all symbolized by the material heart in which they are supposed to dwell.”

This is a specimen of Jesuitical reasoning to justify idolatry of Christ's material heart.

(6) The religion of Rome develops a cruel hard-heartedness. This we have depicted when speaking of her slaughter of thousands of witnesses to the pure gospel. But not alone through her massacres and inquisitions, but in her doctrine of purgatory, and in the rigors of her asceticism, by which God's Fatherhood in Christ is obscured. Thus is Rome made repulsive.

(7) The religion of Rome begets as a reaction from the extreme of excessive abstinence, the opposite extreme of laxity and immorality. Already we have shown this to be so in comparing Protestants with Roman Catholics, largely as found in

America. But in addition to facts presented before we have data so voluminous that we can mention but a fraction of them. "In Ireland, where Roman Catholics are 76.6 per cent. of the population, their share of the crime in 1881-2 was 33,424 convicts out of a total of 38,968 or 86 per cent., which included, moreover, nearly all the serious offenses, as the remaining 14 per cent. consisted almost exclusively of petty offenders. In Canada, Roman Catholics are much less than half the population, but in 1880 they had 10,286 criminals against 9,304 of all other denominations, or 52 per cent. of the total." If space permitted we could give detailed statistics showing the same excess in crime is true of Roman Catholics in Prussia, The Netherlands, Australia, and other countries. It is the Lord Jesus who has said, "By their fruits ye shall know them."

(8) The religion of Rome begets a formality which is deceptive and destructive. Every living thing must have three constituents, form, substance and vitality. Thus a live man has a form, solidity, and vital force. A dead man has form and substance, but has lost all power to move. In consequence his substance decays and his very form at once begins to fall away and in a brief time is visibly changed for the worse. Thus it is with a living Christian experience, whether of a church or individual. As spiritual vitality ebbs away the soul lapses into syncope, and if the evil process contin-

ues death follows. Death with inward corruption sometimes by a moral petrification may preserve the outward form of life. It was so with the Jews when Christ came, and he upbraided them as "Hypocrites, whited sepulchers, vipers, how can ye escape the damnation of hell." Now to the degree Protestants lose spiritual life to that degree do they become "hypocrites," or dead formalists, and all Christians confess that one of the things they give battle to is the tendency to substitute parrot-like repetitions, and hollow, juiceless ceremonies for the reality of a godly life.

Now in the Roman Catholic church this universal tendency has ripened into a ritualism as fatal to salvation as a heavy stone attached to the feet of a swimmer. An old friend of ours was traveling in South America, and in his journey came to the house of a planter who was a zealous Romanist. His host let fall the remark that all his negroes were "perfect in religion." To prove this he called a negro, and said to him, "Now begin," and his servant went through a part of the church service with rapidity, and without a break or hesitation for a word. Then the planter turned to my friend and said "You see, he is perfect in religion." Then he called to him another negro, and said, "Now begin Sambo." And Sambo began to rattle off the Ave Maria and Pater Noster. In the middle of the Pater Noster Sambo's tongue was arrested by a "stop" from his master, and then, liberated by a

"go on," the negro fluently finished the prayer without the slightest mistake. "There," said the triumphant planter to the astonished Protestant, "there, you see that all my negroes are *perfect in religion*."

Does the reader say this is childish folly, a silly delusion? It is that, and vastly more. It is a delusion which is Satanic, and we fear costing souls thus deluded their lives; not their lives temporal, but their lives which are eternal. May God forgive us all our deadly, deceitful formalism.

How pleasing to the natural heart of sinful man are those fatal words "perfect in religion." All men desire above all things to become thus "perfect," because assured that God, a strict justice demanding a perfect heart and life, heaven, hell, are beyond all doubt solemn facts, and of infinite importance. True religion enables us to escape the punishments of hell and enjoy the happiness of heaven, and this is secured beyond a doubt when we are "perfect in religion." But perfect in what kind of religion? The heathen ritualists go through their religious forms without a mistake, and "think they are heard for their much speaking," but their hearts are hardened with sin. Will such perfection in religion save from God's wrath? The Mohammedan ritualists are impressively "perfect" in the recitation of their prayers, and yet the followers of the False Prophet themselves say in substance "the greater the (Mohammedan) saint, the greater the sinner."

Will such perfection in religion save from God's wrath?

The Jewish ritualist was perfect in all religious forms, and with greatest assurance asked our Lord Jesus, "What lack I yet?" He was so perfect that he murdered Jesus, and was shocked to see the Sabbath desecrated in seeing the victim of his wickedness remain on the cross on the high day! Will such perfection in religion save from God's wrath? Christ said to these "blind Pharisees," "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Now in all churches, Protestant and Roman Catholic, there are those who rely upon forms and ceremonies whilst their hearts and lives remain ungodly, and secretly or openly indulge in sin. Such are a species of Ritualists, and deceived by the conceit that they are "perfect in religion." But will such perfection save from God's wrath? Will you entrust your soul, Protestant reader, to the teachings of a church where this deceptive, ruinous formalism is prevalent? It does prevail in the Church of Rome.

(9) That, however, which is the worst thing to be said of the Romish church, is its inability or unwillingness to supply its perishing people with the gospel. Crosses, crucifixes, paintings of Christ on the cross are all too common, but the blessed gospel of God's grace in Jesus Christ is as a rule utterly neglected and unknown. Who ever heard a

gospel sermon from a priest in Great Britain or America? Shall we find the gospel at Rome and on the lips of Italian priests? F. Curci, describing sermons preached by priests in Italy, says they are "poor stuff, full of all kinds of saints and Madonnas, past, present, and future; of all sorts of miracles, possible and impossible, of politics and controversy, but the one thing that is *never* in them is Jesus Christ, His works, His miracles, and His teachings."

Instead of preaching the pure gospel, the Romish church in its teachings vibrates like a pendulum from the one extreme of granting absolution from sin to thousands without any previous signs of real penitence, to the other extreme of burdening the consciences of all who would be saints with penances visited upon the body, which are as full of self-righteous legalism, and contempt of the all-sufficiency of the Saviour's obedience and death as our substitute, as the penances of the heathen Hindoo, who walks with pebbles in his shoes, or is swung around in the open air, suspended by a hook in his back. "Like priest like people," for all equally "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." My Roman Catholic reader, the text we have just quoted is from Saint Paul's letter to the church at

Rome, and you ought to give as members of the Church of Rome good heed to the apostle's words.

We have given Protestants nine reasons why they should not go over to Rome, and this is only a fraction of all that might have been said.

CHAPTER IX.

EVANGELICAL CHURCHES AFFECTED BY THE GENERAL "FALLING AWAY."



IN II Thessalonians Paul assures us that the "Day of Christ" will not be "at hand" until "there come the falling away first."

What is the condition of the Church Catholic—standing firmly for apostolic truth, or is it beginning to totter upon crumbling foundations?

In this last decade of the nineteenth century the church in all its evangelical branches is verging towards a crisis. Hundreds of well-informed students of the Bible and close observers of the signs of the times assert as much, and declare that we are living in "perilous times."

We all know how Spurgeon, before his death, protested almost in vain against what he called the "down grade" in the Baptist churches of Great Britain. And the other nonconforming churches are sadly affected by the dry rot of worldliness and German infidel Higher Criticism. As to the condition of the Church of England, quotations from Bishop Ryle present a gloomy prospect. This gloom could even be darkened if we gave all the

facts as to the ignorance and neglect of the church service on the part of the people.

On the Continent the Protestant churches, after being so long at a low ebb, are slowly (we hope) beginning to experience a turning of the tide of spiritual power. Still they are far from being what it is their privilege to be.

As to Roman Catholic France, with only a Protestant population of 500,000 in 1881 among 38,000,000, 7,500,000 told the census-taker they had "no religion."

As to priest-ridden Italy, F. Curci, in *Vaticano Regio*, tells us that "even the few practising Catholics never go to church save on the festivals, nor come near the clergy except to discharge the obligation of the Easter rule; while other people never go to church at all unless to amuse themselves with listening to music or hearing some famous preacher."

As to America, we have not to quote from elaborate discussions in books (although there are such) upon the degeneracy of religion. The air is full of it; the daily newspapers and private correspondence expose it.

A friend writes to us that in a Congregational journal he "saw a sermon on Forgiveness of Sin which seemed to me a monstrous perversion of the gospel. Actually it taught that we can die for sinners in the same sense in which our Lord did; and that we minister salvation to the sinner as

truly as He did; and that the way for us to save a sinner is to sympathize with him, join ourselves to him, 'clothe him with our righteousness,' and rouse in him a better opinion of himself and convince him that he is able to save himself." And so this sermonizer explains the words "Without shedding of blood there is no remission" as only meaning the "giving up your life force to save his soul." Well does our correspondent add, with sarcasm, "The nineteenth century is a wonderful age, is it not?"

Again our correspondent writes of the hymns in a church he attends, and says "Here my soul is sickened by the determination that the world shall be saved by rose water and General Laura Matilda. This very morning I saw in the hymn-book "There is healing in His blood" changed to "There is healing in his *love*," by some zealous Laura Matildian. Also "Think that Jesus died to save thee," is changed into Think that Jesus died to *win* thee. "What are we coming to?" He adds, "They will find in the end they will have to take a whole Christ or none at all. To worship Christ's love is idolatry as real as that of the golden calves."

The following is clipped from a secular paper whose sympathies are evidently with the growth of a general tendency in all churches in the direction of Ritualism. But what a confession the editor makes. He says, "There is no doubt that such a tendency exists, not only in the Episcopal church

but in all the churches. There is to be seen in them a growing fondness for elaborate architecture, 'churchly' music and a more stately ceremonial in the conduct of public worship. Naturally enough, people who have absorbed the lessons to be learned from such books as 'The House Beautiful' will not be averse to the æsthetics of Christian worship; in fact, an unæsthetic religion would be offensive to them. Hence the recent popularity of responsive and musical services and the traditional festivals of the Christian church. Even the most violent Protestants are being slowly but surely carried down this resistless stream of tendency."

The following letter sent to the editor of one of the great daily papers of New York, and printed just after Easter, 1896, vigorously expresses as a "Preacher of the Gospel" the views we hold ourselves:

"Sir: I thank you, as do many others, that at this time of 'fuss and feathers' in what is known as the professed church respecting Easter you have in Thursday's issue called attention to the fact that Easter was a heathen festival in honor of the goddess Eostre, or Ostara, the Goddess of Spring, and that there is no Christian connection or relation between it and the Paschal Feast of the Jews, which, it is maintained by the Church, is superseded by the sacrament of the Lord's Supper. We have our fifty-two Lord's Days, commonly

called Sabbaths, to commemorate the resurrection of Jesus, which, alas, nowadays is scarcely thought of on those days, but hurraed about tremendously whenever the recurrence of the season of the heathenish festival arrives. It is all very nice, and sweet, and lovely, and popular with the masses in the church and with the world; but has the time not come for at least some efforts to be made to get the church back again to the spiritual worship of the apostolic times? What in the name of heaven do we want in these days of spiritual darkness and religious formalism with 'Septuagesima,' and 'Palm Sunday,' 'Ash Wednesday,' 'Good Friday,' 'Whitsunday,' 'Ascension Day,' 'Trinity Sunday,' and scores and scores of other feast days, when in fact there is a famine of the Word of God, and multitudes in and out of the so called church are longing for the shepherds of the flocks to furnish them a 'feast of fat things' for their poor unfed souls."

We make a brief extract from an article contributed to the *Contemporary Review* by Archdeacon Farrar under the title "Undoing of the Work of the Reformation." In it he says, speaking of the injury caused by Ritualism in the Church of England:

"The whole cause of the Reformation is going by default; and if the alienated laity, who have been driven into indifference by the Romish innovations and Romish doctrines forced upon them

without any voice of theirs in the matter, do not awake in time and assert their rights as sharers in the common and sole priesthood of all Christians, they will awake too late to find themselves nominal members of a Church which has become widely popish in all but a name—a Church in which catholicity is every day being made more and more synonymous with stark Romanism, and in which the once honored name of Protestant is overwhelmed with calumny and insult.”

The next utterance sounds an alarm from the trumpet of a faithful M. E. Bishop :

“Bishop Foster, of the Methodist Episcopal church, says that the great dangers of the church are ‘assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church,’ and then he adds, ‘That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the ‘sail loft,’ seems almost the miracle of history; but who that looks about him to-day can fail to see the fact? The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theaters, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness Christians

are making a great deal of Lent and Easter, and Good Friday and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock, the Romish church wrecked on the same, and the Protestant church is fast reaching the same doom."

The next person we quote is a conspicuous representative of the High Church section of the Episcopal church in the United States and yet is one whom we admire for his sound evangelical orthodoxy.

He writes as follows :

"The recent startling appearance of pantheistic teachers in our Church in the person of liberal theologians so-called, the open denial of several of the facts stated in the creed, the contemptuous repudiation of the authority of our Church, the substitution of ideas derived from the philosophy of evolution for the doctrine of the gospel as this Church has received the same, and the avowed determination to throw the ordination vow to the winds, and freely to proclaim whatever views the individual minister may evolve from year to year, and from day to day, out of his own consciousness—these signs of the hour increase my respect for the men of the old school, who hold, simply and sincerely, the inspiration of the sacred Scriptures, the destructive properties of sin, the need of atonement for sin through the precious blood of Jesus Christ, and the power of Divine Grace as the

sole agency which can put health and strength into the enfeebled and corrupted nature of men. It looks as if society was preparing to rise up in general revolt against the gospel as we have learned it from the apostles of Jesus Christ, and the Church which He has made the witness and keeper of His revelation. If it does, so much the worse for society."

A conclusion from the above-mentioned facts we believe to be a sound one, namely : that once more in a manifest crisis, or at least in a rapidly approaching crisis in the affairs of the Church of God, all eyes should be turned, as they were in Great Britain in 1641-1643, to the Calvinistic churches as the Samson-like leader of the Lord's hosts in the warfare against superstition, idolatry, ritualism and all dead formalism.

If Calvinism is a Samson, is it a Samson with unshorn locks, filled with the supernatural strength of the almighty spirit of God, ready to battle with the enemies of God ; or is it a Samson falling asleep with his head reclining in the lap of a treacherous Delilah in whose one hand are grasped his seven locks, and in the other the destructive razor?

We love the Calvinistic above every other section of the Church Catholic, and it is grievous that truth compels us to point to the same defects existing in her as in other churches.

These Samson's seven locks or plaits are (1)

The decrees of the infinite and eternal father. (2) Man's total depravity. (3) Man's utter helplessness. (4) Christ our Prophet. (5) Christ our Priest. (6) Christ our King. (7) Republican or Democratic church government.

This Samson has not quite fallen asleep on the knees of Delilah, and the razor has not severed these seven locks of the Nazarite; the lips of the Purple and Scarlet Woman have not yet shocked the sleeper with the cruel words "The Philistines be upon thee, Samson;" he has the assurance that the Lord has not yet departed from him; his enemies have not yet put out his eyes, cast him into prison, and do not yet make him grind wheat for the feast of the Philistines.

No, and yet something which is evil is happening.

Samson is wandering in the land of the Lord's enemies and his own, and prompted by the lust of the forbidden is beginning to be enamored with the beauty of a granddaughter of the Purple and Scarlet Woman, by whom he is so far hypnotized as to permit the increasing abbreviation of his locks by the stealthy use of the razor.

Dropping the metaphor, what are the facts? The first mentioned lock is the decrees of the infinite and eternal Father. Men of the world, who are unregenerate and ungodly, speak of the Supreme Being as "Almighty God," and it is characteristic of their attitude toward Him, that they do not wish to think of or speak to Him except in

sore distress, and every other source of relief disappoints. Whereas those who are born again by the Holy Spirit into divine sonship, are delighted to remain in God's presence, and rejoice in and place all their trust in their Father's infinite and eternal wisdom, justice, and power, the very attributes which constrain sinners to shrink from Him in terror.

The realization by the saints of the Fatherhood of God, is due to their Christian experience. First, the experience of their total depravity. What is this? In early manhood we conversed with an old farmer upon the subject of personal religion. We cannot forget the deep sincerity and solemnity impressed upon his face as he confessed "If I compare myself with other men as to morals, I may find myself no worse than they, but when I behold God and His claims upon me I see that *I am wholly wanting in righteousness*, and the worst among men."

Second. There is the knowledge of utter helplessness to think, speak, or do anything which the Great Judge would pronounce without sin, and also helplessness to escape the sentence of that Judge, exclusion from heaven, and banishment into a hell where the worm dieth not and fire is never quenched.

(3) Then comes the revelation to this miserable orphan, of the Fatherhood of his creator and Judge through Christ the eternal son of God.

In virtue of what Christ is "yesterday, to-day and forever," in virtue of that which the great Prophet discloses by His spirit, of Himself in His written Word as our Priest, and of Himself in a holy providence as our king, we realize the love of our elder brother and that as truly as Christ is our brother, so truly God is our Father.

(4) The same filial love and zealous obedience to his Great Father, which constrains the saint to say "My God and King," and "whom have I in heaven but Thee," causes a positive recoil of the heart from all forms of monarchial rule among men, and all things else being equal, he will choose a republican or democratic form of church government for the fellowship of saints on earth.

We said above, that a fascinating young woman, a granddaughter of the Purple and Scarlet Woman, was beginning to clip the locks of the Calvinistic Samson.

The salvation and glory of Calvinists and the only source of their great strength; that which once separated them as Nazarites from other and feebler men, has been the glorious truth of the universal and eternal sovereignty of God.

As long as Calvinists thus exalt God as supreme, so long will they have the honor of being the martyrs of the ages; and just so long will Satan and bad men, his agents, hate and plot against them. That which is most injurious to them is the "dry rot" of external prosperity and withdrawal in a

measure of God's Holy Spirit. And it is that which is now giving Satan an opportunity against them. The devil knows that Calvinism is the bulwark of Protestantism, and also well knows that the keep of the Calvinistic fortress is the unreserved, unconditional surrender to, and service of, God our Father. To the degree Satan can provoke God to withdraw, to that degree the church is crippled, and exposed to destruction.

"Man's chief end is to glorify God and enjoy Him forever." Satan's object in the warfare he wages is to lead us to glorify and enjoy some other god, or in other words an idol. If he cannot introduce an idol more repulsive, then he suggests the magnifying of some attribute, in this case of mercy or love. From one point of view Love is the fullest manifestation of God, and yet Love is but one of a number of concurrent and complementary attributes, which together constitute the perfection of the Divine Nature. To exalt Love above Justice and the Eternal Decrees which reflect the harmonious action of all God's perfections is to distort His glorious beauty and sublimity,—is in one word to be guilty of the idolatry of Universalism, or the heresy of the Universalist.

Now the lamentable fact is this, that of late years there is a growing element in the Calvinistic churches demanding the paring down to the quick of all statements in Confessions of Faith as to God's unqualified sovereignty in man's salvation

or damnation. This is done under the supposition that there can be a larger expression of the compassion of His grace than is expressed in the eternal decrees of His sovereign fatherhood. Degenerate sons think they know how to express the greatness of God's love with greater propriety than did their illustrious sires in the 17th century.

But the simple truth is this, that owing to the failure to preach in these days the searching demand of the law and the dreadful penalties upon transgressors, as our ancestors preached them, and owing to the fact, that unlike our ancestors we live in the relaxing time of peace, we *cannot comprehend* their sense of utter sinfulness and helplessness, and that through exposure to great persecutions they were driven from every false refuge to the only one safe and eternal, of God's unqualified sovereignty.

A Christian woman once lay upon a death-bed of physical and mental anguish, sorely tempted by her "adversary the devil." Her son during this season of trial preached one Sabbath morning, and after the service she asked "upon what theme." He replied, "God's sovereignty in the election of His people." Then she said "If God had not first chosen me, I should never have chosen Him." This showed that her mind and heart grasped the root and marrow of the gospel of God's grace in Jesus Christ.

The theology of the Reformed Confessions of

Faith is Pauline, Augustinian, or Calvinistic, and it was Arminianism which sought to tone down or extinguish its God-exalting truths. Now the teachings of Arminius and Pelagius are largely accepted by the Purple and Scarlet Woman, and it is the hand of her granddaughter which seeks to sever the locks of this Samson.

In this connection it is noteworthy, that more and more, as the theology of the natural man prevails in all the evangelical churches, so less and less is the pure and rich gospel of Jesus Christ preached to starving men. Yes, the locks of the strong man which exalt Christ are also being severed.

As to worship, Laodicean external prosperity and laxity of life has led to the adoption of set methods of worship and cold formalism. Windows are illuminated with presumptuous paintings of sacred personages.

Recently we saw a picture of our Lord Jesus of gigantic size, painted on the window of a church whose creed is intensely Protestant. The saintly Miss Havergal, once in the vision of a dream, caught a glimpse of her Saviour in a beautiful cathedral, but was unable to keep Him in sight because there was so much in the architecture and elaborate service that obscured Him. This is getting to be the case in even our non-prelatical churches.

It was Dr. Charles Hodge who said "That

which robs worship of its simplicity robs it of its spiritual power."

The daughter of the Purple and Scarlet Woman seeks also to sever from the head of Calvinism the lock of her Republican Government, and does it by proposing a union of churches upon a basis, one of whose provisions is the recognition of the "Historic Episcopate."

We pay the tribute of our respect and affection for those of the clergy and laity of the Episcopal Church who are distressed by the rapid growth of High Church notions and Ritualistic practices, and who may have the fond conceit that if there was an accession to their ranks of the large and masculine Presbyterian Church, the Low Church and evangelical element would be able to control effectually those who lean towards Rome. But this is a mistake and delusion of the devil. If the Presbyterian Church was organically united with the Episcopal Church it could only be done by first making herself less virile, so making that union possible, and at the same time ineffectual.

Second. Converts or rather perverts are more zealous in practising the extreme views of their new religion than old members. In the ranks of the advanced High Church Ritualists there are found to-day men who once were members of non-prelatical churches. Now they are traveling Romeward with swift steps.

Listen to the testimony of a noble Low Church

warrior who has for years bravely battled with High Church Ritualism within his church, and is sorely grieved at the rapid growth of this Purple and Scarlet element. He says, "The most pronounced and aggressive High Church Ritualists in our church to-day come to us from other denominations." Thus, oh, Low Churchmen, for Presbyterians to unite with you would but introduce an element which probably would accelerate your advance towards Ritualism.

No *external* union is *safely* made which has not its roots deeply imbedded in the rich soil of a return to primitive Christianity, full apostolical faith in God's word, faith in and ardent love for Jesus the Christ, zeal for His glory, love for the brotherhood, and our bodies made temples, filled with the Holy Spirit.

As we are enabled to pass judgment upon contemporaneous church history, we see two movements of vast proportions looking to church union. The one is internal, spiritual, and having its foundation in a latter-day *increase in knowledge of Christian truth, and expansion of the heart in brotherly love*. The external union created by this blessed internal pressure will be wholesome, heavenly, divine, if possible to have it unmixed with fleshly ambition.

But sad to say there is another movement towards church union, which we fear is Satanic in origin, and having for its object so far as the king-

dom of Satan is concerned, the rapid development of the forces of antichrist, and his final, desperate struggle with our Lord Jesus for the possession of the earth. The Roman Papacy lusts for the union with herself of the Oriental and Greek churches. The High Church Ritualists of the Anglican Church cherish the hope of a union with the Greek and Latin churches. And now the Episcopal seeks a union with the Presbyterian Church!

Truly it is a cunning plot of Satan, the great antichrist, for if Presbyterians merge their individuality in Episcopacy, other denominations would follow their example, and then—and then, good-by to the “Liberty wherewith Christ has made us free.”

What has excited hope in the breasts of Episcopalians that such union may take place is the fact that Presbyterians for many years have been growing more and more like their prelatical neighbors.

Is it not time that something occurred to check this dangerous tendency?

When Israel returned from captivity to their own land they began to form marriages with the heathen and Moabites. Ezra says, “And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.” Nehemiah also was filled with grief and righteous anger at his

brethren who made unholy alliances. He said, "I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God" not to repeat these marriages. Let us suppose that some modern Ezra or Nehemiah, some Presbyterian in the spirit and power of John Knox should arise and metaphorically upbraid, smite, and pluck off the hair of their brethren who are zealous for an alliance with prelatical churches whose ritual they begin to imitate—suppose such an one should arise in the strength and courage of a lion—what would he say? Would he not say—Charles II spoke of Presbyterians as "the Lord's foolish people," but when were they so utterly silly as now when so many of you are coquetting with the belongings of the Purple and Scarlet Woman, the very things your martyred ancestors abhorred.

Ambitious prelatists, lusting for the possession of your numbers and other elements of power and riches, with hat in hand, and bowing low urge you to enter their beautiful home. So does the spider the fly. But when the fly has entered the cage, the spider robs it of all it prizes, including its life. You forget the lessons of history. It was the Church of England which persecuted Presbyterian Covenanters; it was Roman Catholics who slaughtered Dutch Presbyterians in Holland; it was the Papal Court which rejoiced over the slaughter of Presbyterian Huguenots in France;

it was a Roman Catholic power which for six centuries flayed alive, slaughtered by the sword, and otherwise distressed Presbyterian Waldenses, and you are so foolish as to think that because living in this slumbering nineteenth century the principles of the Purple and Scarlet Woman are changed. But her motto is "*semper eadem*," when a safe opportunity occurs to gratify her lust for power, and murderous intolerance towards those who oppose her wishes. Are Calvinistic members of the Reformed churches so blind, deaf, and paralyzed, that they cannot see, hear, and feel that this age is cold-blooded, self-indulgent Laodiceanism, and that the church is losing its old faith, and absorbing the skepticism and agnosticism of the times?

How we shrink from God's sovereignty in His eternal decrees! And why? Because not having the experience of the apostles of the primitive church, and of our heroic ancestors of the seventeenth century, their experience of guilt, of helplessness, and of sole dependence upon the Almighty will of God in Christ for salvation. If it were otherwise ours would be the joy of the martyrs, for in all their lives the will of God was the warp and the woof. But sad to say all nominal Christians are more and more in love with forms. The more beautiful the forms, the more treacherous are they, and destructive of true religion which has its seat in the heart. Formalism, hypocrisy,

and play acting are three names for one and the same deadly thing.

It seems to us that the keep of the castle of old-fashioned, lion-hearted Calvinism is being undermined by worldliness and liturgical formality, and some among evangelicals are beginning to lust for a formal perfection in religion. Among nominal evangelicals there seem to be those who timidly whisper, make us also "perfect in religion," by means of dramatic holy days and forms of worship. Behold the long procession of idolatrous, deadly formalism, with deluded hearts moving ceaselessly towards the judgment seat of Christ.

See in the front heathenism with its confidence in "vain repetitions" and idols of clay, wood, and metal. Then in the same path, but at such a distance as to conceal the heathen who precede, come the multitude of Jews who trust in empty and dry religious forms whilst with eagerness they seek and cling to the world.

Next come the descendants of these parents. Mohommedanism with its frequent parrot-like "vain repetitions" and fleshly lusts; and they march nearer to the Jews than do the latter after the heathen. After these appear the Roman Catholic, Greek, and Oriental churches, counting the beads of their rosaries, and making "vain repetitions" as do the heathen monks of India, worshipping the carved or pictured representation of Christ crucified, and yet as a rule not relying

upon the merits of Christ's sufferings but upon their own penances and good works for salvation.

Next we notice the Ritualists wearing the purple and scarlet, with unblushing faces, so closely following the Papists that their advancing feet almost touch the heels of Rome, bowing down before the bread and wine, and uttering, we fear, "vain repetitions," and relying in general upon forms and ceremonies. After these come Protestant State churches with their standards so often trailing in the mire of worldliness, and their worship too often the utterance of cold lips speaking "vain repetitions as do the heathen."

Last of all come a division of the procession bearing a blue banner dotted with scarlet spots. But they will not march until all the preceding divisions are out of sight. Then with expressions of detestation for those gone before, and with mincing, prudish steps, they slowly, and by a long curve, deflect from a spiritual and heartfelt Christianity, and finally join in the line of the procession. True is the adage, "The corruption of the best is the worst."

What can save souls deceived by idolatrous formalism? Anything which will break through the crust of iron-clad ritualism. The living God with His infinite holiness, infinite tenderness of love, and infinite wisdom and power to reach us with His compassionate hand, must once more be made important in the backsliding lives of nomi-

nal Calvinists. How can this be accomplished? Either by a Pentecostal outpouring of God's Spirit quickening the conscience, and all the faculties of the inner Christian life, or by severe and humbling afflictions, like those visited upon Peter, Paul, and the compilers of the Augustinian or Calvinistic creeds. Then with them, you shall once more rejoice in the absolute sovereignty of an Almighty Father, and say from the heart, let not the Lord's freeman be the slave of men, for the "Historic Episcopate" is not found in the history of the lives and times of the apostles.

As it is now, laxity in doctrine, a generally effeminate pulpit, worldliness, skepticism as to the supernatural, imperfect training and discipline of children, with other things, are unmistakable signs of the great falling away. When a church is fallen into decay, even the simplest forms of worship and service, if they have lost the solid contents of spiritual power and reality, become a hollow sham, and all forms then have become impediments.

The existence of substance and growth demand proper forms for the expression and safekeeping of precious actualities, but the spiritual body attenuated by disease will find elaborate clothing a hindrance and danger in running the heavenly race.

Once a beautiful singing bird was dying by inches, but not until it died did its owner discover that its pet had been feeding upon grain robbed by mice of its solid kernels. Behold the apostatized, formal, and famished church.

CHAPTER X.

COME OUT FROM THE ANTI-CHRISTIAN CHURCH.



WE repeat the declaration found on previous pages that our contention is not against individuals who acknowledge the Pope as their sovereign, and the viceregent of God. We believe that owing to the sovereign election of Almighty God a chosen remnant may be saved from among a multitude of adherents to the false creed of a corrupt church. The heart may be wiser than the head. And so we believe that amidst the multitude belonging to an orthodox Protestant Church there may be a small minority who are reprobates, because "holding the truth in unrighteousness of Life," their heads accepting with coldness that which their hearts reject.

Nevertheless, exceptions prove a rule to be true. And as a rule, just as truly as a false chart, will shipwreck a vessel, so will a false creed cause that soul to perish whose heart clings to its teachings. We believe the creed of the Church of Rome is defective in a highly dangerous degree. Therefore we combat her doctrines and cult. Some of her doctrines are monstrous exaggerations of Biblical truths, as the Mass and Mariola-

try. Others are borrowed from heathenism, as, for example, purgatory, so distressing to the relatives of the dead and destructive of the gospel of Jesus Christ. Here I quote from an admirable article in *The Converted Catholic* of November, 1897.

"The utter silence of the Bible in regard to such a place as purgatory is *prima facie* evidence of its non-existence, while the explicit words of Jesus and the apostles are opposed to such a doctrine. Jesus said to the dying thief on the cross: 'This day thou shalt be with me in Paradise' (Luke 23:42). Paul says: 'We are confident, I say, and willing rather to be absent from the body, and to be *present* with the Lord.' (See, also, II Cor. 5:1; Phil. 1:21, 23, and St. John's Revelations 14:13.)

"Purgatory is inconsistent with the Scripture doctrine that we are completely justified by Christ. 'There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit' (Rom. 8:1). 'And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses' (Col. 2:13). 'When He had by himself purged away our sins' (Heb. 1:3). 'And the blood of Jesus Christ His Son cleanseth us from all sin' (I John 1:7). The work of Jesus is perfect, and every text which proves the completeness of that

work is an argument against purgatory. If the blood of Christ cleanseth from ALL sin, then no sin remains uncleansed to be expiated in purgatory. 'Blessed are the dead, which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors' (Rev. 14:13). Souls tormented in the fires of purgatory cannot be said to rest in any sense.

“PURGATORY OF PAGAN ORIGIN.

“Many of the doctrines, rites, and ceremonies of the Roman Catholic Church have been taken from Egyptian and other pagan sources. Of this kind are vestments, tonsures, incense, sacrificial rites and pomps, processions, litanies to glorified human beings, relics, and holy water. Purgatory likewise had a pagan origin. Virgil describes the rites for the dead to facilitate their progress to the Elysian fields. He mentions the rites of the funeral pile as requisite to the repose of the departed spirits; and thus he introduces the ghost of Palinurus as complaining of the neglect of his friends in this respect (*Æneid* VI, 340-360). The Roman Catholic Church puts similar words into the mouths of the dead in purgatory invoking aid from the living: 'Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me,' though Job was not dead when he said this.

“But a more exact pattern of this unscriptural

and irrational Roman purgatory is found in the sixth book of Virgil, from lines 739 to 747, inclusive. Æneus is permitted while alive (according to the story) to visit the spirit world, and there to hold converse with his dead father, Anchises. Seeing a vast crowd of restless spirits, he asks his father who they are. Anchises tells him they are such as when dying were not free from 'every sin, nor all corporeal stains.' They are 'shut up in darkness and a gloomy prison' where they are 'afflicted with punishments, and pay the penalties of their former sins.' Anchises' spirit continues :

“ ‘Ergo exercentur pœnis veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos, aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.
Quisque suos patimur manes ; exinde per amplum
Mittimur elysium, et pauci laeta arva tenemus.
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque relinquit
Æthereum sensum atque aurai simplicis ignem.’

“Dryden, himself a Roman Catholic, thus translates the above :

“ ‘For thus are various penances enjoined ;
And some are hung to bleach upon the wind.
Some plunged in waters, others purged in fires,
Till all the dregs are drained, and all the rust expires.
All have their Manes, and those Manes bear ;
The few, so cleansed, to those abodes repair,
And breathe, in ample fields, the soft Elysian air,

Then are they happy, when by length of time,
The scurf is worn away of each committed crime :
No speck is left of their habitual stains,
But the pure ether of the soul remains.'

"Plato divided departed souls into three states. Those who had purified themselves with philosophy, and excelled in morality of life, would enjoy eternal felicity in the islands of the blest, without labor or trouble. Others having lived wickedly and become incapable of cure, were at their death thrown headlong into hell, there to be tormented forever. But besides these, there was a middle sort, who, though they had sinned, had yet repented, and therefore were in a curable condition; these, he thought, went down to the nether world, to be purified and absolved by grievous torments. There is therefore no question whence the doctrine of purgatory originated."

Vincentius has given us the following famous definition of orthodoxy: "*Quod semper, quod ubique, quod omnibus.*" But what are those doctrines of the Christian religion which have always been held, in every country of Christendom, and by all true Christians? Evidently they must be those which were taught by Christ and His Apostles, and recorded in the Scriptures of the New Testament. But we have demonstrated that the Purple and Scarlet Woman and Her Relatives have departed, and are still departing, from the teaching of Christ and His Apostles. Therefore

it follows that Evangelical Protestants, vastly more than the Roman hierarchy, have a right to claim for their Confessions of Faith the "Quod semper, quod ubique, quod omnibus."

So we say to Christian brethren still within the fold of Rome, yet harassed by doubts, and restive under restraints which are fetters to the soul, Obey God, who in Rev. 18:4 commands, "Come out of her (Purple and Scarlet Woman), my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The word "plagues" refers us to the time when the "Purple and Scarlet Woman" shall be destroyed by the last antichrist, whose mother she would seem to be. If it be asked, When shall the Purple and Scarlet Woman, together with all her secularized, harlot-like children churches, be destroyed? we answer, All the signs point to a rapidly-approaching judgment of God, not only upon nations, but upon corrupt churches.

In Rev. 17 we are told that the harlot church is seated upon the Beast. All commentators of any note are agreed that the Beast, which is the political world-power, the corrupt friend of Satan, embraces the nations living within the domain of the old Roman empire, and because in North and South America and other parts of the globe are found political and religious communities created by immigrants from the area of the old Roman empire, therefore we add, Wherever you find

the Purple and Scarlet Woman organized into churches, receiving more or less aid from the state, and finding its constituency in the people of the country, there you find as a matter of course two things,—the Beast, and the Harlot which rides the Beast. Now it is in the first verses of Rev. 17 that we are informed that the Harlot Church is seated on the Beast, and we are told in the last verses of this same chapter that in the last days the Beast shall destroy the Harlot. And then in the beginning of chapter 18, in continuation of the narrative and in connection historically with the destruction of the Harlot Church, we have the mandate of a “voice from heaven,” addressed to God’s children, members of the corrupt church, “Come out of her my people.”

In view of the above prophecy and mandate, it is one of the signs of the times, and proof that we are rapidly drawing to the end of this age, that an exodus of conscientious Christians from the Roman Catholic Church has begun to show itself on a large scale. This is seen in South America and Mexico, in Canada, the United States, Great Britain, and Italy; but in France this movement is assuming such proportions as to alarm the ecclesiastical authorities. The bishops, grieving over this, give expression to their feelings through the Roman Catholic paper *La Verite*. That paper said recently :

“Many priests are animated by this spirit (the

evangelistic spirit of primitive Christianity). The danger is, in our opinion, much greater than appears on the surface. There is, undoubtedly, among these priests great zeal and an apostolic spirit which cannot be satisfied with the routine duties of the priesthood. We must confess there are just causes of complaint, and many abuses that cannot be concealed which singularly favor this movement for a return to primitive Christianity." This seems to be fair and frank, and yet what genius of blundering stupidity possesses the editor to add: "The doctrine of the pure gospel, which has been preached at certain periods in the history of the Church, has always seduced and led astray a certain number of souls, some sincere and some ambitious." How can the "pure gospel" which surely leads to heaven, "lead astray"? How can it "seduce" and excite a spirit of ambition when it teaches simply that the sinner with repentance should confess his sin to God, and fasten his faith and hope on Jesus, the Messiah, who died in his place on the cross, and rose again from the dead for his justification?

Another paper, *Le Chretien Francais*, is the organ of this new movement among French Roman Catholics, and is edited by the Abbe Bourrier of Marseilles, who has broken loose from the Roman Church. He says, speaking for these French Catholic reformers:

"We are all priests, seculars, monks, or relig-

ious; some of us have already come out of the Roman Church, others are still in the pale and beneath the hierarchy. All of us are wishful for religious reform, a Catholicism made young again, a Christianity such as was established by the apostles, the sole authentic interpreters of the preaching of Jesus. For us the Papacy is but a human institution: venerable, if willing to renounce a past characterized by errors and dogmatic inventions; condemnable, if obstinate in the haughtiness of its anti-Christian pretensions. We appeal to Catholics and to Protestants, to all who aspire to a religious rapprochement on an apostolic basis, to all who are willing to work for the salvation of France by the gospel. We do not say, 'Be Catholics, become Protestants.' We say, 'Let us be Christians!' Forms are of little value and prove nothing: conversion is everything. It is the heart that God demands. We reckon on adherents in nearly all the dioceses of the Church of France, in all the ranks of the clergy, in several monasteries and communities. We have even received a sympathetic testimony from a personage occupying a high position in the hierarchy."

Thus we could continue adding to the proof that the Roman Catholic Church is in a condition of internal ferment, caused by the struggle between the liberal and ultramontane elements, and by the more important struggle between those who insist upon the efficacy of devitalized routine

duties and idolatrous ceremonies and those priests and laymen whose hearts cry out for near access to Jesus Christ as their Lord and only Saviour. They are wisely brushing aside saints and Virgin, and longing for the loving sympathy of Him who was nailed to the cross for their sins. We say to such, accept Jesus as your sacrificial substitute, accept Him by a simple act of faith and you will have a peace which nothing can take from you. Then accept, again by faith in Jesus, the grace of His omnipotent Spirit and you will be enabled to overcome sin and lead a holy life. It is your duty and privilege to escape from the temptations to sin which beset you in the Roman Church. God's Spirit is striving with you. Commit not the great and dangerous sin of grieving that Spirit.

Leave the Roman Church. In these days you will not be the "lonely martyr;" in these days yours will not be the "solitary protest" if you leave Rome for liberty. But if you stifle conscience and disobey God, your legs and arms will be bound with heavier fetters of Papal slavery than those worn before, because forged either by the doubts of your hesitating heart, or because you have not the courage of your convictions. Alas! You have birth-pangs, but no birth.

The fact that so many are leaving the Church of Rome at this time indicates that a door is open for the escape of God's people. But the time may soon come when this open door may be closed and

bolted, and then woe to the captives. Our Lord Jesus, with reference to the last days of the Jewish dispensation, warned His disciples that, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains." Now it is prophesied that at the close of this Christian dispensation there shall be a repetition substantially of the closing scenes of the Jewish age.

In II Thess. 2 : 4 we have an important description of the "mystery of lawlessness" which shall run riot in the last days, defying the Almighty. The leader, head, or what might be called the personal summit of this mountain of wickedness, is antichrist, a demonized man called the Lawless One. His great act of blasphemous impudence is thus described by the Holy Spirit: "He as God, sitteth in the sanctuary of God, setting Himself forth that He is God." Now the "abomination that maketh desolate" was doubtless in the first instance the bringing into the temple at Jerusalem the standards of the Roman legions, or the image of Cæsar. After this came the destruction of Jerusalem, dispersion of the Jews among all nations, and the introduction of the "times of the Gentiles." Yet behold what is occurring now! the Jews are flocking to Jerusalem and Judea, taking measures to buy or lease Pales-

tine from the sultan ; taking measures to rebuild the temple in the holy city, and once more offer sacrifices in the restored temple. Turning to Daniel, we find that the lawless antichrist will make a covenant or contract with these restored Jews to protect them for seven years. In the middle of the seven years Satan shall fill his heart with the purpose of breaking this covenant, and setting up his image, demand it shall be worshiped in the place of God. If any refuse to worship it or to receive upon the forehead or hand the number of his name, they will be guillotined. He is the one who shall destroy the Purple and Scarlet Woman and all Her Relatives. But we have said that the Purple and Scarlet Woman is the mother of the last antichrist. Yes, and for the sufficient reason that mother and son so closely resemble each other. The Pope in a large degree does the precise thing that the last antichrist will do with more effrontery. You who are hesitating to leave the Church of Rome will do well to ponder the resemblance between mother and son.

The " *Ceremoniale Romanum*," by which popes have been inducted into office, was compiled by Archbishop Marcellus and dedicated to Pope Leo X in 1516. No wonder that as a counterblast to this great wickedness, about this time (1517), Luther, doubtless under the prompting of God's Spirit, initiated a Reformation by nailing to the door of the church ninety-five theses. Now let us

consult this official "Book of Sacred Ceremonies" of the Church of Rome. We are told that on the day of his inauguration the Pope, in his pontifical robes, is conducted to the great church of St. Peter. He prostrates himself before its altar and prays before it, thus acknowledging it to be God's seat. Now please open your eyes wide. We quote from the Papal Book of Ceremonies. "The Pope rises, wearing his mitre, is lifted up by the cardinals, and is placed by them *upon the altar to sit there*. One of the bishops kneels and begins the Te Deum. In the meantime the cardinals kiss the feet and hands and face of the Pope."

This ceremony has been observed for hundreds of years, and is called "The Adoration." The papal mint has struck off a coin with the inscription "*Quem creant, adorant.*" Whom they create (Pope) they adore. The most wonderful thing about it all is that an accurate description of this abomination is given in II Thess. 2:4. The Pope actually sits down in God's seat (the altar in the sanctuary), thus claiming and showing himself to be God. This is lawless and defiant mockery of God Himself. Does any reader say if I could hear the very words used in adoring the Pope when seated on the altar of God, this wickedness could better be realized. Then listen to Cardinal Colonne, on his knees, adoring the Pope Innocent X, Sept. 15th, 1644. He says: "Most Holy and Blessed Father, Head of the Church, Ruler

of the World, to whom the keys of the kingdom of heaven are committed, whom the angels in heaven revere and whom the gates of hell fear, and whom all the world adores, we specially venerate, worship and adore thee, and commit ourselves and all that belongs to us, to thy paternal and more than divine disposal." See *Roma Triumphans*, p. 384.

Now this is an "abomination which maketh desolate," and the difference between it and *the* "abomination which maketh desolate" set up in the temple by the last and worst antichrist is the difference between the two articles *an* and *the*. *The* abomination of antichrist is greater than all others, and will initiate the "tribulation" God shall permit the Lawless One to bring upon the foolish virgins who are sleeping with expiring lamps when they should watch for the approaching Bridegroom.

Now the Beast which shall utterly destroy the Harlot that rides him, has ever since the Reformation been crippling the Papacy, incited thereto by political greed and jealousy. And all this period of three and a half centuries the Church has sought to make herself more important to the Beast by claiming more and more supernatural powers for the Virgin and Pope. In 1848, the Beast drove the Pope from Rome. On December 8th, 1854, Pope Pius IX issued a solemn definition that the immaculate conception of Mary

should henceforth be a dogma of the Roman Catholic Church. This he did although Pope Pius V in 1570 forbade all discussion of the subject, and Gregory XV in 1622 "forbade any one to accuse those who denied the immaculate conception of heresy or mortal sin." The Beast still grows in its contempt and hatred of the Purple and Scarlet Woman, its rider. Then comes the decree of the Vatican Council in 1870 "that when the Pope speaks *ex cathedra* God protects him from error when he imposes a belief on the Universal Church." And yet this has been stoutly antagonized in the church. After the promulgation of this doctrine, God permitted the soldiers of the Beast to punish Papal impiety by beating down the gates of Rome, and with the invading army came Vaudois Bible colporteurs, the assumption by Victor Emanuel of regal powers over the states of the Church, and at last making Rome the capitol of reconstructed Italy, and giving freedom of religion to persecuted Protestants.

This, then, is the trend of affairs: the Beast is becoming more and more indifferent to all religion except the worship of self, more and more atheistic and socialistic, with a growing contempt for the Church. The Papacy, to counteract this injury, claims more and more divine prerogatives, and seeks the aid of the supernatural. But the Bible assures us that just along this line the last antichrist will be developed. Like mother like son. Those intelli-

gent upon the subject tell us that "there are three pet doctrines of the Jesuits which are liable to be defined at any time as articles of faith. (1) The assumption of Mary's body into heaven at the moment of her death, as was that our Lord Jesus at His ascension. (2) The perpetual virginity of Joseph. (3) The temporal power of the Popes."

But if Roman Catholics must believe, on the pain of damnation for declining, that the Pope has of right temporal power over the nations, not only will there be a larger exodus from the Church, but those who remain in the Papacy will be ready for the revelation of the pinchbeck Messiah, the bogus Christ, and we see plainly from this point of view how naturally the last Pope may be the last and greatest antichrist. By all means let the reader turn to II Thess. 2:3-12, and after reading these ten verses, read also the additional description of antichrist in Rev. 13:6-18, for a prophecy of the the future actions of the Lawless One. Then turn once more to the destruction of the Purple and Scarlet Woman by the ten horns or kings of the Beast, as prophesied in Rev. 17:16, 17. We say for the last time, therefore, to God's children in the Roman Catholic Church, "Come out of her." Do not linger as Lot did in Sodom. "Remember Lot's wife" is the mandate of our Lord Jesus.

CHAPTER XI.

SINS, PUNISHMENTS, AND DELIVERANCES OF PROTESTANT UNITED STATES.

VERY Christian nation is made such by the co-existence of the Church and State. The church is composed of numerous sections, with varying creeds and disciplines. The state in all its departments of administration and service is composed of true Christians, agnostics, infidels, atheists, Jews, and the vast multitude whose hearts' affections cling to the things of the world only, indifferent to the things of God and Christ. Now in the United States, as in other protestant countries, the population at large continues to be moral as compared to the heathen, but the church is declining in spiritual power as compared with former days. Why and how is this brought about?

There is a law of physics known as endosmose and exosmose, or capillary attraction and repulsion, which illustrates the process by which the church grows more worldly and the world, in a superficial way, grows more Christian. Take a bladder filled with impure water and plunge it into a vessel filled with pure water and two currents are

created, one from the bladder into the vessel, the other from the vessel into the bladder. If this action is continued long enough, eventually the water in vessel and bladder will be the same as regards purity or impurity.

So it is that in our day the church and world, unavoidably brought into contact with each other, cause the world seemingly to be better and the church really to be worse.

The physical position of Palestine, the ceremonial law, and the restrictive law as to marriage served in a large measure to seclude the Jews from other nations. Yet how frequently and to what degree contact with surrounding heathen furnished the temptation to idolatrous departures from Jehovah, and this was joined to the evil influence of the "mixed multitude" which accompanied Israel from Egypt, and in turn was aggravated by the presence of the Canaanites Israel permitted to exist in their midst.

The Christian Church from Apostolic times has been of necessity purged from an encroaching worldliness by persecutions oft repeated. But now for many years the universal church of Christ, with little exception, has been exempted from the sword, dwelling at ease. With what results? The church has furnished the world with a veneering of Christian morals, and in turn the world has affected the church with its pride, vainglory, self-indulgence, and rebellion against God's will, and shrinking

from the second coming and personal presence of the Lord Jesus.

This is widely true of the prelatical churches and measurably true of evangelicals. The currents of endosmose and exosmose are in ceaseless play between the church and the world. For these reasons the United States is called a Christian nation, and God in Christ is our professedly Heavenly King, who for the sake of His true people deals with our nation with a measure of that wonderful love He bears to His elect. Jehovah's dealings with us as a nation embrace three stages or characteristics. These are (1) prosperity, at first enjoyed, then abused, with a rise of pride and rebellion against God; (2) then come afflictions, which are pruning and refining; (3) after the trial prosperity returns, made possible by sancified afflictions. The twelfth chapter of the Apocalypse seems to teach, in harmony with our history, that America is an elect nation and that the Lord is giving her this threefold experience. This chapter is a drama, in which we are chiefly concerned as to the significant actions of two of the principal personages. One of these is "a great red dragon." The other is a woman whose new-born child the dragon seeks to devour. The dragon is Satan and the woman is the Evangelical church. The church escapes from Satan's rage by emigrating to a place in the wilderness "prepared of God." This was fulfilled in part when the Waldenses, in

the third century, fled from pagan persecution to the mountain valleys of Piedmont, where they also sustained a persecution from the Papacy for about seven centuries. This was perhaps again fulfilled in part when the wild Germanic tribes sought to overwhelm Christian Italy, but were subdued by the educated Italians and won to Christianity. Yet again it was fulfilled when saints persecuted in Europe fled to America to escape from the Purple and Scarlet Woman, malignant agent of the dragon's malice.

Verse 15 is strangely descriptive of the American Evangelical and Protestant Church. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." The serpent is Satan, and the word translated "flood" is also rendered river or stream. "Water," as a metaphor, we learn from Chapter 17: 15, may mean a multitude of people. Now what is the historical fact? After God's persecuted saints found a home in America, a tide of hostile emigration began to flow towards the United States. First to reach us was a worldly element; then came, and are still coming, adherents of the Roman Catholic and other prelatical churches; last of all, and worst of all, came and are coming infidels, atheists, socialists, and anarchists. What has kept the church from being carried away by this flood cast out by the dragon's mouth? The enormous size of our new territory and the fact of

its being thinly settled has enabled the church and our free institutions to change many of these foreigners into good citizens.

Roman Catholics say that they have lost twenty millions of adherents. Listen to the following description of this process in verse 16: "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood (stream of population) which the dragon cast out of his mouth." But for the help afforded by our vast stretches of virgin soil God's evangelical people would have been swamped by the waterspouts and tidal waves of Roman Catholics and infidel socialists from Europe. And yet multitudes of these dangerous elements remain with us as a menace to our peace and prosperity. How much longer will our territory aid in diverting and absorbing this "flood;" for our land is rapidly being settled, and in our oldest centers of population, such as Boston and New York, the ungodly (foreign and native born) too often and too much rule and begin to ruin the interests of the Protestant and Christian people whom they outnumber in certain districts.

Here the question may be asked, Why does God permit this and other evils to visit or threaten His dear people in America and Great Britain? If we were wiser it would rather be asked, How could an all-seeing, loving Father deal otherwise with His Laodicean, back-sliding children? Although England and the United States are in a similar

condition, we will largely confine our observations to God's dealing with our beloved land. Much that we say can also be applied, however, to Great Britain. What we have to say, in brief, to all who have ears to hear is this: That the Evangelical church in America is being severely tested by probings which reach down deep into her vitals. There have already been exhibited, in chapters 6, 7, 10, and 11 of this book, details of the evil condition of the Laodicean, blacksliding Protestant church of the nineteenth century as respects Government, Worship, and Doctrine. In those chapters there are added to the results of the author's observation the testimony of a number of thoughtful men in different sections of the Protestant Church. How, then, can we wonder at the siftings and chastisements of the Lord? By His holy providences towards us God magnifies equally His glorious justice and that "mercy" which "endureth for ever." His justice is magnified in permitting us of this Protestant nation to reap in the evil brought upon us the harvest of the seeds of sin we have sown; and His mercy is realized when thus we are brought to repentance and to our Father's loving embrace once more.

All this should be made vivid by taking illustrative examples: (1) the Indians. If our forefathers had been generally obedient to the command to "preach the gospel to every creature," and to act it out, as were the Elliotts, Edwards, and Brain-

erds, would the aborigines have cost us so much treasure, blood, and alarm? Yet the Lord's omnipotent, loving mercy is shown in connection with the repentance of our humbled souls in this last decade of the century, and which is bearing fruit at Lake Mohonk, Carlisle, Hampton, and in every effort to convert the blanket Indian into an American citizen.

Behold the evolving panorama of God's dealings with the Indians and ourselves! Selfish, cruel savages exterminated the tribal nations who preceded them and seized their lands. God's gloriously exact justice permits selfishly cruel white men in turn to kill these Indians and to rob them of these same stolen lands. But now in the councils of electing love God is finding a way to extend His mercy to those remnants of the tribes who do not resist His grace; and redeemed Indians are receiving American citizenship with their lands allotted to them in severalty, the very lands from whose bosom murdered brothers' blood like that of Abel's once demanded and received of a just God vengeance upon those very Indians. The vengeance came from the slaughtering muskets of the fathers and brothers of the palefaces now engaged in the work of enriching the children of these savages with Christianity, education, and citizenship. These white men, to the extent they engage in this blessed work, are the saviours of their country, conferring peace and prosperity. On the other hand, to the

extent the Indians are still or may be a thorn in our flesh, to that extent may we know that although God punished the aborigines through our ancestors, yet our fathers did the work in such a spirit of selfish cruelty that God is now chastising us, because by our selfish indifference and inadequate action we repeat in a milder form the sins of our ancestors. Ezekiel is surely speaking to some of us when he says, "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? Are not your ways unequal?"

(2) The American Revolution. The English crown in its treatment of the American colonists acted more like a selfish, cruel stepmother than a generous, loving parent. Colonial history will show this to be true; but omitting a mass of details, let us confine our scrutiny to the period of the American Revolution.

George III was an unwise and imperious monarch, and Parliament and the king's advisers consulted more their selfish greed of power and property than things just and paternal, the things righteously demanded by the colonists and pleaded for by the Whigs of England. The American colonists were badly treated and had great grievances. Who in this day questions the fact? But were our fathers justified in rebelling with *firearms* against the home government? Patriotic men of the world who do not fear God will with one voice answer

yes. But what do they say who are God's true children, with tender consciences, trembling "at His word?" There is an enthusiasm generated by the Declaration of Independence and the glory of the successful struggle for liberty which blinds the eye, lifts our feet from the solid earth, and hurries us to conclusions sober thought rejects. We are all agreed that our colonial fathers had indeed the right to protest, and take vigorously protective measures, within *legal* limits, in opposition to the tyranny of the Tories of England. But the crucial question is the right of our fathers to *rebel with loaded guns* in their hands. Did their grievances justify their *killing those who as loyal agents enforced the will of the English crown?* We must answer no, and for the following reasons: (a) We have forfeited all our personal rights to peace, happiness, and prosperity by our rebellion against God our great King, upon whose mercy through the riches of His patient forbearance and grace we are dependent, not alone for "liberty and the pursuit of happiness," but for "life" itself, which the sword of divine justice might righteously take from us. Therefore our fathers should, in imitation of the Infinite Father, have exercised a more patient forbearance, instead of indulging a proud resentment, resulting in rebellion against God, against George III, and in manslaughter. If by the grace of God they had resisted the temptation which came from the epithet "cowardly slaves," their humble

patience and Christian forbearance would have been rewarded by the political relief, sure to reach them by the growth of the principles of the Whig party, and they would have *escaped the shedding of human blood*.

(b) The sacred Scriptures make a plain distinction between the blood righteously shed by magistrates, and earthly governments, in enforcing law and order (although laws may need mending), and the blood shed by rebels who take the law into their own hands. This is not agreeable teaching to human pride impatient under wrong, and we can only appeal to the Christian sense of the true people of God. Here is the testimony of God's word. Paul in Romans 13: "Let every soul be subject unto the higher authorities. For there is no authority but of God: the authorities that be (not the other authorities you believe should rule in their place) are ordained of God. Whosoever therefore resisteth the authority, resisteth the ordinance of God: and they that resist shall receive to themselves judgment, . . . for he (lawful magistrate) beareth not the sword in vain." Do you ask how Christians should act under a revolutionary government? However sinful in the Lord's sight may be the *origin* of such a government, the moment it is *established* it claims our obedience. The government of Nero and that of Washington, at Washington, are equally to be submitted to when they do not command us to break God's law. The govern-

ment *de facto* in such case is the government *de jure*. This is a hard doctrine to those who do not realize that they by their sins have forfeited all things but the privilege of following Christ and wearing His yoke, who was "meek and lowly in heart." Christ is our King to whom we must be loyal, and He commands us (Matt. 5 : 39), in antagonism to the old law of retaliation, "But I say unto you that ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also." The best commentator on this command is Saint Peter, who by nature was pugnacious and a hot-headed rebel against every abuse of authority. I Peter, 2 : "Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." . . . "Servants (slaves), be subject to your masters with all fear ; not only to the good and gentle, but also to the froward. For this is acceptable, if a man for conscience toward God endure grief, suffering wrongfully." Then Peter tells us that to so suffer is the saints' calling, not of Quakers exclusively, but of all followers of Christ, adding, "Because Christ also suffered for us, leaving us an example that ye should follow his steps."

(c) There is evidence to show that in the political fermentation preceding the Declaration of Inde-

pendence and war there were two things which men who feared God and "trembled at His word" shrank from with abhorrence. The one was political bondage, and the other was shedding the blood of Christian brethren. But as is always the case in armed rebellion, certain overt acts inflamed and united the hearts of the colonists, and then—the war.

Now going back to the fermentation preceding the armed struggle, we will quote from *New Jersey Archives*, First Series, Vol. X, page 533, which furnishes a copy of a paper drawn up at Shrewsbury, January 2d, 1775, calling upon the citizens to meet and "select a committee, in accordance with the recommendation of the Continental Congress, to consider the only peaceable method the case will admit of." After speaking of the alternatives of "slavery or a civil war," this stirring document closes with an impassioned appeal for all to see to it that this peaceable method fail not "through any sinister views or indolence, surely expecting (if any shrink from this duty) on the one hand to be loaded with the curses arising from slavery to the latest posterity, or *on the other hand the guilt of the blood of thousands of their brethren and fellow Christians to lay at their door and to be justly required at their hands.*"

The italics are ours. But oh, those words "Guilt of the blood . . . of brethren and fellow Christians to lay at their door, and to be *justly required at their hands!*"

Thus spake the pre-revolutionary conscience. And what is the echo of the post-revolutionary conscience of 1900? Must it not be as follows? It was God's intention that Jacob should have Esau's birthright and blessing, and His providence confirmed Israel in the possession of the same, but Jacob's unrighteous methods of gaining his ends were displeasing to the Lord, who punished him for his sins. So evidently God intended that these elect American colonies should be severed from England and consolidated into one nation, but does not our history show that He has taken vengeance of our great sin of unnecessary bloodshed?

During the Revolutionary War we sowed rebellion, blood, and death, and ever since we have been reaping the same. Alas! More than this we are not only reaping harvests but ploughing virgin fields and sowing them with rebellion, blood, and death, or, in other words, with lawlessness and its evil fruitage. During the seven years' struggle to secure liberty and self-government there was not only the rebellion of patriots, but the cruel and lawless deeds of bands of Tories, with deadly hatreds, wounds and slaughter. After the close of the American Revolution the country was alarmed by Shay's rebellion; then came the War of 1812; this was followed by nullification in South Carolina; then came Dorr's rebellion in Rhode Island; then in turn came the Mexican War of conquest. William Penn, as a man of God, dealt

fairly by the Indians and God gave his colony peace. But in other states selfish greed and brutal cruelty have given birth to the atrocities of many Indian wars. Time and space would fail if an attempt was made to give details of the multitudinous insurrections like the "Anti-Rent War" of the river counties of the state of New York, and of the tendency of our people to break out into riots, lynching, and deeds of violence, and no one can be blind to the fact that more than in England, our mother country, we are restless under the restraints of all kinds of law, and more prone to rebellion and bloodshed. Yes, more inclined to these evil things than is Canada across our border.

Now throughout these disciplinary disturbances in our history there will be observed the three stages of experience we always notice in the history of God's people. (a) Prosperity abused, ending with rebellion against the law of God; (b) afflictions which are intended to humble and refine; (c) when possible to confer it without our being puffed up with pride, God brings back prosperity, "for he doth not willingly afflict the children of men."

(3) The Civil War of 1861. To discuss this subject thoroughly an entire volume needs to be written. We have only space for brief statements. Before the war there existed the Anti-slavery and Pro-slavery parties who antagonized each other in

debate and legal enactments. The larger number in the Anti-slavery party were Freesoilers who were determined to prevent the spread of negro bondage into new territory. The Pro-slavery and Freesoil party agreed upon the restrictive Missouri Compromise Bill. But a section of the Anti-slavery party were Abolitionists. Such could not be contented with repeating the confession of many Christians at the South, that although the Bible commanded slaves to be obedient to their masters even to those who were not "kind and gentle," in order that a Christ-like spirit might be exhibited to proud resentful men of the world, yet the same Bible enjoined masters to give their servants that which is "just and equal," and commanded both the one and other to obey a code of morals so nobly pure and generous as to prepare by degrees the servile race for liberty and a happier, because a better, life, since the temptation to do wrong would be much lessened. Abolitionists declared that slavery was always and under all circumstances a sin per se, demanding, as of flagrant crimes, that it should cease at once. Thus they defied God's word in I Tim. 6:1-9, which after commanding slaves to obey their masters, administers a severe reproof to those who teach otherwise "supposing that gain (of liberty and property) is godliness," declaring that any other teaching exhibits pride and stirs up strife. Ungodly Abolitionists are therefore in part responsible for

the strife, the bloodshed, and misery of the Civil War. They share this responsibility with those at the South who insisted upon breaking the sacred promise of the Missouri Covenant Compromise by demanding the planting of negro bondage on free soil.

Thus we see both the North and South were in the wrong, and both invited the chastening rod of God's afflictive providence. It fell heaviest upon the South because the curse of slavery was a great temptation to do those things which break the moral law and are contrary to the gospel of Jesus Christ. The North also suffered for its sins of pride, self-righteousness, and failure to love. And the entire nation suffered because we must needs reap once more the consequences of previous rebellions and manslaughter. After the event we can plainly see that if the entire nation had possessed the spirit which animated John Minor Botts of Virginia, and Elihu Burritt the Northern "Learned Blacksmith," who foreseeing the evil, traveled from city to city in the South, before the war, extending what he called the "open palm" instead of the "closed fist," we say had the country been animated by their spirit, slaves by common consent would have been bought and set free, at a far less cost than the treasure expended in killing each other.

What are the results of the war? Those freedmen who are ambitious to improve their material,

mental, and spiritual condition have blessed opportunities which they are improving, and the results in many instances are cheering. But the vast majority of black men are still degraded with the same ignorance and animalism which their fathers brought from Africa; and that the ballot, without educational tests, should be retained in such hands is a grievous blunder, and tempts white men to commit the crime of political crimes (less often now than formerly) even that of debauching our suffrage system and falsifying election returns. For this there is no excuse.

A second result is the return of material prosperity to the South, for which the entire nation is thankful. A third result is a legacy of resentment against the North nursed in the hearts of too many by the publication of books perpetuating one-sided views and hatreds. These if gathered and burned would make a welcome bonfire. As a rule Confederate soldiers who went to the front indulge in no bitter memories of the "Lost Cause." Christian brethren at the South should remember that not only does vengeance belong to God who *will* repay, but that it is a fact that through the slaughter of fathers, brothers, sons, and other losses, the North has been already punished severely.

A fourth result is the perpetuation of the division of some of the Protestant churches into sectional bodies. Take for instance Presbyterians. Many of this denomination at the South long for reunion,

but ask that first what is known as the "Spring Resolutions" should be rescinded. We believe that there is Biblical authority for so altering these resolutions that no longer would they be a barrier to reunion. If on the one hand the Northern church would acknowledge that the compromises of the Constitution (however unwise its framers) actually not only did protect slavery, but more than wink at states' rights; and if on the other hand the Southern church will accept (as we express it) the Biblical doctrine as to our submission to the "authorities that be" because "ordained of God," we do not see why with prayer and the spirit of Christ, the now divided church may not once more be truly the "church in the United States."

What was the attitude of the Roman Catholic church during the war? We believe that the vast majority of the adherents of that church at the North were friendly to the perpetuity of the Union. Nevertheless we also believe that a small yet influential section of this church sought the destruction of the republic at that time. Not only does Gen. Harris, one of the judges of the military commission appointed to try the conspirators engaged in the assassination of President Lincoln, trace the connection of the Roman Catholic church with that event, but one of the great journals of New York reported a strange thing happening after that black deed. The author saw in that paper imme-

diately after Surratt's escape an item which read as follows: "No one doubts that many brave Roman Catholics loyally fought in the ranks of the Union army, and yet it is equally true that after the assassination, Surratt, in making his escape was assisted by Roman Catholic ecclesiastics, by being secluded over night in different monasteries or religious houses, while on his way to Canada, and afterwards was found at Rome serving in the Papal Zouaves." The nation still lives. Yes, but Rome still lives to plot. Yes, but God still lives to counterplot and save His penitent people. Yes, but the penitence, the humility of God's people, under the sunshine of prosperity, dries up and disappears. Yes, but God still loves His children, and will surely stay the tide of sweet yet hurtful prosperity by plunging them into the bitter yet wholesome waters of affliction. Yes, He doubtless will.

God has indirectly through Satan the Dragon, and through ungodly men, the Devil's tools, brought repeatedly upon the American nation sore afflictions. But the fact of the infliction of the pain and sorrow is not more true than that God hides a blessing in all we shrink from naturally, if we accept it as the best possible thing He can give us under the circumstances. Then let a tethered Satan rage. He is only exercising permissively a force which is overruled by our Father to lift us up to a higher spiritual life.

In our scrutiny of the history of the United States we are now come to the examination of the crisis of 1896.

As to the fact of there having been a crisis, tens of thousands of sober, intelligent men, close observers of that year's political campaign, have testified, and some with great emphasis, that 1896 saw a crisis in our history. It is according to human nature that when the strain of anxiety is relaxed by a change to pleasanter circumstances the past evil is quickly forgotten or its grave import minimized. Concerning things repulsive we are too apt to say with Abraham, let me "bury my dead out of my sight." But it adds honest strength to our argument to realize the crisis just past, and not make light of it in days of ease.

Judge —, a one-armed veteran of the Civil War said to the writer, after McKinley and Bryan had been nominated for the presidency by their respective parties, "1896 recalls 1861, for we are now confronted with serious perils, threatening our country with destruction as was the case thirty-five years ago."

Later on in the year a prominent citizen of Illinois, writing from Kansas City, says: "I do not believe that the danger of such talk as Bryan is making is appreciated by those who have not met and talked with the Western laboring classes. Many of them are very bitter. . . . They border very closely on anarchy, and it would take but a few more such

as Bryan and Altgeld to raise trouble in the West."

In October that year Archbishop Ireland wrote : "The days of Civil War excepted, at no time did so great a peril threaten the country as that which is involved in the political campaign of to-day."

In the same month political banners in New York had painted upon their canvas "Honest Money, Law and Order." At this time Mr. D. L. Moody was holding a religious convention, and at the evening services he asked "that the meeting go out of the regular channels of its order of business and offer up a silent prayer for the welfare of the country." "Never since the time of the Civil War," said Mr. Moody, "has this country more needed the earnest support of all Christians to pray for peace. The trouble that is springing up between the two political parties can not be seen so easily here in the East, but out in the West, where I have been twice during the last month, it is assuming a very alarming aspect." The audience then knelt in silent prayer for a few minutes.

Only eternity can disclose how often Christian nations have been saved from utter destruction by the imploring, persistent prayers of God's people. So much did the writer realize this, that before the result of the election was known, we were quite sure that the powerful barrier of Christian prayer would be conspicuous with other seven reasons in

securing a victory for law and order. As these eight reasons are *not afterthoughts* but were present to the mind during the struggle ending November, 1896, we will give them in the order in which they were penned. They are entitled, "Reasons why McKinley will be elected and the country become once more prosperous."

(1) The newspapers which it is said have been the political organs of the Roman Catholic Church and Tammany Hall, have (in all probability in obedience to the wishes of ecclesiastics) swung over into the ranks of Republicans. (2) Division in the Democratic party. One of the above mentioned newspaper organs, in an editorial of October, 1896, assures us, "Moreover Tammany Hall is a house divided against itself this year, and its autocratic power in former strongholds has slipped from its grasp." Another journal in an editorial of its issue of July 8, 1896, remarks, "It is as Mr. Whitney said, and as Mr. Franklin MacVeagh eloquently showed in his Chicago speech, it will be 1861 over again, . . . and as in 1861 loyal Democrats stood by their country, regardless of cherished party bonds, so now it is their clear duty to do the same." And we add these men nobly did their duty at the polls. (3) There is too much evidence of the sorrowful fact that the Republican party has been captured, or at least is being made prisoner by the Roman Catholic church. If this church holds the balance of power nothing is more

. easy than a Republican victory in November, 1896. But at what a cost! (4) The sudden change from an ebbing tide of gold to one incoming from Europe, and just at the opportune time to encourage. (5) In the same way and to the same effect a sudden, great demand for wheat and rapid rise in its price. (6) The Church of God praying that the sceptre of mercy may be extended to the United States. (7) Archbishop Ireland's letter addressed to his constituents, and widely read throughout the Union. (8) Unripeness of this country for anarchy, although ripening.

These eight reasons which were present to our mind before election set forth facts which were doubtless influential in preventing by God's mercy this crisis from being the ending of our form of government.

The crisis of 1896 whilst it lasted brought affliction in its train. But as we have often noticed, so now, after the testing, and in a measure humbling affliction, there is likely to follow material and political prosperity.

What we dread most is proud self-exaltation and forgetfulness of God, sure to make their appearance when hard times vanish and sunshine and plenty return. Do not let us quickly forget the tension of thousands of anxious hearts not relaxed until it was known who was elected president. Do not forget how grateful we were to God for the result. On the morning after the election an editorial in the

New York Tribune was written under the caption, "Thank God." The Chamber of Commerce recognized the divine interposition for our salvation. President Cleveland's thoroughly Christian Thank-giving Proclamation recognized God's mercy to the nation in the results of the election.

What we most dread is the hardening of the national heart under prosperity. If again we forget God, and worship material prosperity we will surely find that the harvest of the dangers and anxieties of the crisis of 1896 will be the seed of a more perilous crisis in the future.

Mr. Bryan, the defeated candidate for the presidency, is quoted as saying, "The fight has just begun. We are overcome, but not defeated. 1900 is not far away."

Is there another indication of national corruption besides the survival of the Silver Inflationists, and the growing germs of an unchristian socialism and anarchy, found among Western and Southern Populists? Yes, it is the breaking down or absorption of the moral tissues of the Republican party. That party was the best representative of the intelligent and conscientious statesmanship of the North, as was the old Democratic party of the South. But there is reason to fear traitorous politicians are selling that party to Rome, as was the Democratic party years ago. When the sale and delivery is perfected, America will be much less Protestant and much more Roman Catholic, and that will not

increase our peace, prosperity, and safety. Is the serpent once more casting "out of his mouth water as a flood after the woman," and overtaking her?

The above, including this entire chapter, was written a few weeks after the national election of 1896. After hiding the manuscript of this book in a drawer, and for four years forgetting its existence in the pressure of other work, God in a remarkable manner seemed to say, make effort to have it published. And now in the spring of 1900, and on the eve of a trying presidential campaign, we are writing the last words of this chapter.

Intelligent Protestants have no confidence in the Purple and Scarlet Woman. Why should they?

They echo the words of Christ, Matt. 6:24, "No man can serve two masters. For either he will hate the one and love the other, or he will sustain the one and despise the other."

They well say to the Roman hierarchy you cannot serve the Pope and the executive head of the United States government, for when interests conflict you will hate the United States and love Rome.

Protestants can well say to these Roman Catholics, who, beyond a doubt, love their country: There is a worm at the root of the tree of your loyalty to the United States. It is the *prior* allegiance you are bound to yield to the Pope of Rome, and this in a crisis in our Nation's history will lead you to betray and destroy the country you now love. And when the Romanist turns with indigna-

tion upon you and quotes the language of Hazael to Elisha, "But what, is thy servant a dog, that he should do this great thing?" you can fix your eyes upon him, and tell him fearlessly, if a priest, "I know that it is in your heart to either rule or ruin America."

American Protestants as politicians, statesmen, and voters do well when they watch with jealous vigilance every movement of the Church of Rome.

Yet there is one thing which, if indulged in, will injure our beloved country a thousand times more than the encroachments of Papal power. *It is hatred towards Romanists.* Upon the low plane of patriotic self-interest we should love all Papists, for if we thus love we will seek their salvation, and when a multitude are turned to the simple faith of the gospel they become reliable citizens and the state is safe. We protest against the Protestantism of those Protestants who hate and cannot love their enemies.

Do such ask: How can we love the unlovely? We answer: You cannot be moved to the love of complacency, but you can love everyone with that love wherewith God has loved you, which is the love of compassion. We are more afraid of the indignant antagonism of our God than all the enmity and wicked plottings of Pope or Devil, and their industry is remarkable in these days. To hate and not compassionate is to make it impossible for God to be on our side. Then failure is before us, how-

ever we combine and organize for the defeat of the enemy.

It will help you to pity them, to realize that the vast majority of Papists are not only deluded, but conscientious. We do not condemn them for holding fast to the principle that

“ Religion is the chief concern
Of mortals here below.”

Our only controversy is with reference to the evil character of their soul-deluding religion. But as long as they abide in ignorance they cannot help defending and propagating their religion, and they will thus do until enlightened by the teaching of evangelical Protestants.

This appeals to our compassion and not to our hatred. We pity the ignorance which makes Papists the deadly foes of our country's peace and prosperity. We do not need to be told by the prescience of Lafayette that “if ever the liberties of America are destroyed it will be through Roman Catholic priests.” Do we not see the unscrupulous aggressions of bishops and priests, and do we not see the Jesuits excluded in turn from various countries of Europe dwelling in the bosom of American society to plot and destroy at will? What then? We should hate Jesuitical principles but not Jesuits.

What we fear more than Jesuitical plottings are the worldly, cruel, and self-deceived hearts of nominal Protestants, who, unmoved by pity for their

foes, may think to rise in the majesty of *mere numbers* and having in view only their self-interests, beat down to the mire the adherents of the Papacy. We fear that thus acting the cause which is dear to us may lose the friendship of God Almighty. For victory is not always given to the strong, but to those whose hearts beat in unison with the loving heart of our Father and God, who equally loves justice and mercy.

In 1865, at the close of our Civil War, a clergyman who was patriotic, said to himself: "God has saved our country from utter ruin. The New Testament prophecies of the overwhelming afflictions of nations in the last times are not yet fulfilled."

That night sleeping upon his bed there passed before his closed eyes a vision of his Nation's dishonor and calamity, which upon awakening grieved his heart like Daniel's. I abbreviate from his own narrative written over thirty years ago.

"I was, in my dream, walking in Wall street, New York. Leaving the corner of William street and walking towards the old Custom House (now the United States Sub-Treasury), I saw many pedestrians lifting up their eyes to the clouds. I, too, looked up and saw an enormous banner in the sky on which was painted a gigantic figure of General George Washington. Near this banner the clouds were parted disclosing a fierce struggle for the mastery between an army of patriots fired with Washingtonian principles and the army of false

Americans. I watched until I saw the army of patriots defeated and dispersed.

“This occurred at an angle which includes (the now) Sub-Treasury and the New York Stock Exchange, the financial centre of the Nation. This teaches plainly that the downfall of the country is connected with times of financial distress and dishonor which patriots seek to remedy by an appeal to arms. [This narrative of the dream was written years before the Silver craze.]

“Still dreaming, I next saw a ship in flames descending through the air, and finally as a charred and blackened hulk enter the earth at a point equally distant from the (now) United States Sub-Treasury and Stock Exchange.”

Evidently the ship is the “Ship of State,” burnt by the mutinous, piratical portion of her crew, who are dishonest and lawless in money matters.

The third picture of this “visions of the night,” represented a drunken rowdy with his belt full of bowie knives and pistols, who with a riotous Jezebel on each arm, ransacked Wall street broker shops. Plainly this portrays the scenes of riot and rapine which must follow the destruction of stable government.

Later, he who dreamed adds these words: “Something has occurred since I dreamed the strange dream which suggests that it is the revelation of a supernatural intelligence. Many years after the dream a statue of Washington of heroic

size has been placed where our first president took the oath of office. Not until I saw this statue did I know that Washington was inducted into office at the corner of Wall and Broad streets, and yet it was over this very spot that I saw the banner, the picture of Washington, the battle, and the descending and burning ship of state. How then, could these logically arranged series of historical tableaux be made to occur at the spot of all others the most significant, yet where its local significance *was wholly unknown to me* at the time of the dream, if it be not a communication from the other world?"

Full thirty-five years have elapsed since the dream, and every succeeding year of national existence exhibits an increasing reckless disregard of honest legislation in matters financial; frequent labor strikes are in turn better organized for success; old fashioned financial honesty is more and more out of date and despised; political schemes to "water" the currency are advocated by large bodies of unscrupulous men, especially at the South and West. During a recent summer the frightened Nation has seen mobs of desperate men marching upon Washington to coerce Congress to pass agrarian laws of finance, and although this is a thing of the past it suggests to thousands of Socialistic Anarchists how it could be accomplished on a larger scale.

God grant that the dream of evil things may not come true, and may those who live in the future

afford to laugh at its unfulfilled warnings ; yet remembering the terrors of the summer when mobs of organized labor in rebellion with their anarchist sympathizers against the state and national authorities, were with difficulty overcome by the police and soldiers—we say that in view of all these things there is a wonderful suggestion in our present (1896) strained national economic life of the sad details of the dream. But the storm clouds may pass away, and once more the sun may shine and the birds sing. Yes—probably. But the birth-pangs which our Lord prophesied would repeatedly come upon all nations, are returning with more frequency, and the crises are more and more acute.

The above was written in 1896. Since then we have enjoyed national prosperity. Now in 1900 we are writing these last sentences. What will be the political outcome of 1900? Victory for law and order? God grant it, although greed of power and political corruption summon their forces to the conflict. If our God-forgetting people escape the Lord's rod in 1900, will they in 1904?

CHAPTER XII.

THE TWO CHURCHES CONTRASTED.

BEFORE we enter into particulars, it is only just to state and remember that the Roman Catholic church includes all its baptized members, many of whom neglect church services, and are infidel or semi-infidel, and are called bad Catholics by "good Catholics." For that reason it seems fair, when asking as to the present characteristics of Protestants, to extend the inquiry beyond the membership of orthodox churches in "good and regular standing" to the heterodox semi-infidel sects including Unitarians and Universalists, and the millions of irreligious, unbaptized, nominal Protestants, who are of the world worldly.

In previous chapters we have compared the two churches, and found in many respects the fruits of Protestantism to be much superior to those of the other. We do not need to take back the opinion there expressed, that the purest and therefore the safest earthly home for a human soul is an Evangelical Protestant church whose pastor preaches Christ as a Saviour from the guilt and dominion of sin.

But we also found that the white garments of many Protestants are spotted with purple and scarlet as truly, although not as extensively, as are the adherents of the Pope. As a Protestant-Catholic we seek to know and with love fearlessly express the truth, in contrasting the two great bodies of nominal Christians. But how can we do justice to this complicated subject? We once went into a store and found on the counter a large ball of tangled skeins of silk of all colors, which the merchant despaired of separating. This illustrates the difficulty in discriminating and separating the evil from the good, for both are found in the doctrines, worship, and lives of the millions constituting these two antagonistic bodies of nominal Christians. Lack of space will prevent our extending the comparison beyond a few particulars.

1. Rebellion against God's written word. (a) The Papacy often silences the Spirit's voice in the Bible, by listening to the loud vociferation of deceitful tradition. (b) God's voice in the Bible is increasingly stifled in the Protestant world by a treacherous rationalistic higher criticism, by agnosticism, and by a growing disbelief in the supernatural.

2. Decadence of Faith. (a) The Roman Catholic church has made such large demands upon the credulity of her people, imperatively commanding them to receive as true incredible legends of saints, and monstrous doctrines, that the result

has been a widespread infidelity among the Latin nations, especially among men. (b) Among Protestant nations infidelity has made sad inroads, not, however, because credulity has been abused, but rather because the intellect has been exalted above the heart, and material prosperity has suffocated spirituality in the case of many.

3. Physical Suffering after Death. (a) The Roman Catholic church is in literal accord with the Scriptures in teaching the physical torments of the lost in hell, but as we have seen, she has no authority for asserting the existence of a remedial purgatory. (b) Orthodox Protestants are, in our judgment, in serious and hurtful error in explaining away the repeated and unequivocal assertions in the Bible, and principally through the lips of our Lord, that the wicked go away from the Judge on Judgment day, not only into eternal punishment, but into hell "Where their worm dieth not and the fire is not quenched," and that the devil and his angels are "cast into this lake of fire and brimstone."

Whilst the Bible condemns selfishness in severe words, it commands and commends a due regard to our self-interests, especially in securing the salvation of our souls. In the history of Christian experience, the vast majority of saved men are awakened from the deadly sleep of fleshly security by the preaching of the law and its penalties. Thus the church brings the gospel down to the

level of self interest, for on this plane most men are now walking. It is granted that there are higher planes of Christian life than seeking merely our self-interests, and yet our Saviour "for the joy set before Him endured the cross, despising its shame," and the flame of desire to secure our highest interests may be so purged from the smoke of selfishness, that we cannot desire any greater good for ourselves than to glorify God in Jesus Christ, by loving Him supremely and our neighbor as ourselves. Therefore the wise seeking of our self-interests is pleasing to God, especially at the beginning of the Christian life.

Now in the Bible God's spirit makes use of the law and its penalties (Gal. 3:24), "as a school-master (or rather as a teacher's assistant with a whip), to bring us to Christ." All through the Old Testament are multiplied commands joined to as many severe punishments, constraining men to offer numerous sacrifices of innocent victims in place of the death they themselves deserve. In the New Testament we find a still stricter application of the law condemning unspoken, unacted emotions of the heart and given to us in the Sermon on the Mount. Also terrible penalties for wrong doing are declared by our Saviour Himself in words which we contend must be accepted literally. Thus would our Lord constrain us to seek our highest interests in turning the eye to Him nailed to the cross. Thus is made to be appreciated the pity of God who, to

save us from the agonies of a real hell, and secure the boundless joy of a real heaven, Himself suffered torments on the accursed tree. That which makes the deepest impression upon criminals, who in this world love to break the law, are its penalties, the prison, the whip, and death. They care nothing for the moral beauty of a righteous law. But on the low level we find they do care for punishment if made to be realized. When told that the consciences of the lost will be made to ache, it makes little impression since the most dangerous symptom of their moral disease is the inability to realize their sinfulness, conscience being torpid.

But when you speak of outer darkness,—weeping, wailing, gnashing of teeth, fire unquenchable stings of undying venomous serpents, the sinner comprehends this, and with God's blessing on the faithful warning, he may, with "fear and trembling flee from the wrath to come."

Thus the unutterable compassion of Christ stoops to awaken with a stinging blow the man "dead in trespasses and sins." If the man once freezing will afterwards kiss the hand that gave him the rude slap that awakened him from deadly stupor, will not millions in eternity bless the faithful voice which in scriptural terms preached the Law and its penalties? But the warning to be effective must echo Christ's exact words. To illustrate this we must imagine an impossible case. A man is sleeping in a burning house. At midnight lunatic fire-

men burst open his door and urge him to flee for his life. "Why?" he cries, "is the house afire?" They reply "Yes and no—yes, because flames and smoke are so skilfully painted on the walls of the halls, that persons not of superior intelligence would surely believe them to be real. Yet no, for they are only painted, and the flame does not burn and the smoke does not stifle." "Then," answers the sleeper, "Why did you do the silly act of rousing me? Let me sleep on." "Oh," replied the lunatics, "you must get up at once and run out of the house; your life is endangered. The flames and smoke are not real, yet they represent or suggest something worse which you must avoid." "Now," replies the man, "I know you are crazy, for what can fire suggest to a man rudely awakened at midnight, that can be worse than fire itself? You are men I have never detected in lying. You say there is no actual fire. I believe you speak the truth. Let me sleep on in safety." The man will perish in a false security, unless another messenger better informed approaches and cries "these firemen are honest, but deluded by their own fancies. The fire and smoke are not skilfully painted to resemble reality but are terribly actual,—they are fire which burns, and smoke that stifles. Flee for your life ere it be too late." One excellent result will follow such faithful words. When the preacher appears before the "great white throne" of Christ the Judge, he shall be ac-

quitted of the blood of souls who perish without warning.

We are confident also that such preaching would awaken from the slumber of death many thousands now indifferent to all religion. Some truths in themselves are of first importance, other truths in themselves of minor value, become of commanding importance when neglected. It is thus important that sinners "dead in trespasses and sins," shall hear the voice crying "Awake thou that sleepest and arise from the dead and Christ shall give thee light," and that voice first speaks of the Law and its fearful penalties, and then of the sacrificial love of our Saviour. We have no appetite for the roasted paschal lamb, until we first partake of the "bitter herbs," which are enjoined upon us. Protestant preachers and teachers should give greater heed to this neglected truth of the actual horrors of an actual hell.

4. Faulty Church Discipline. (a) Intelligent and honest Roman Catholics sometimes confess that their priestly shepherds are often tyrants, and the bishop's crook is too frequently a heavy flail to bruise the backs of the sheep.

(b) As respects Protestants, the increasing spread of individualism leads to the abuse of the liberty which we have in Christ Jesus, and develops in too many instances, either the neglect of wholesome discipline or a rebellion against necessary pastoral supervision.

5. God's Indwelling. (a) We have above dwelt at length upon the destructive doctrine of Baptismal Regeneration as held by Catholics and Ritualists.

(b) Some Protestants in some sects fail to make enough of the sacrament of Baptism as a means of grace. The true Biblical doctrine teaches us that in response to the believer's claim in the promises and provisions of the Covenant of Grace there comes at Baptism, or subsequently, upon the regenerate child or adult an impartation of the Holy Spirit, through which God takes up His permanent abode within the soul and living body of man, controlling (with conflicts waged with the flesh, the world, and Satan) the Christian's life, and thus to the degree we are made willing that God should reign over us, are our lives made supernatural, heavenly, godly. Let us emphasize the wonderful fact that God actually dwells within our bodies as in the temple at Jerusalem. "What? know ye not that your body is a temple of the Holy Spirit?" I Cor. 6:19.

6. Development of the Divine life within us.

(a) We have already exposed the delusive and destructive doctrine of transubstantiation as held by Roman Catholics.

(b) Is it not a question worth asking—What is the Bible teaching as to the Lord's Supper? What does the Master mean in inviting us to a feast where the only food is His body, and only drink is His blood? Roman Catholics and Ritualistic sac-

ramentarians, as we believe do shockingly misinterpret the Lord's Supper, and are in danger of idolatry, and thus imperil their souls. On the other hand many Protestants make too little of the eucharist both as a picture of Christ our Saviour, and as a means of grace, by which we receive Him unto a perfect salvation. As a picture it portrays Christ's torn flesh and shed blood as the sole and sufficient ground of our gratuitous justification. Again as a picture, it portrays the fact that as truly as the germ of a new infant life is transmitted to us through the baptismal grace of God's Holy Spirit, so does this child of divine grace solely feed upon, and is only nourished by the broken body and poured out blood of Christ. So that that is true which is incomprehensible to the unregenerate, namely, that the sole (mark that word sole) nourishment of this infant child of God, is the sacrifice of Christ on the cross, the very thing which is the gratuitous ground of our justification! So much for the Lord's Supper as a picture. Now behold it as a means of grace. To see it with the fleshly eye of sense will do us no more good than the view of Christ's crucifixion did His murderers and the scornful impenitent thief unwillingly crucified by His side. But the Holy Spirit opened the eye of faith of the penitent thief making him willing to be crucified with Christ, and yet wholly depending for a gratuitous justification upon the merits of God's innocent Lamb crucified by his side, and for his

salvation. Thus the sight of Christ crucified became to the penitent thief a saving grace. This occurred through the sanctified use of the bodily eye, under the control in turn, of faith, the spiritual eye of the soul. After Christ's resurrection Peter preached to His murderers, and then another sense of the body, even hearing of the ear, was sanctified by God's grace, so that now Christ crucified was revealed to the men who nailed Him to the cross, by means of the bodily ear, under the control of faith the spiritual ear of the soul, and three thousand were converted in one day. It is all one whether we hear from the preacher's voice, read in the Bible or see in the sacrament Christ's substitutionary sacrifice, if it is carried home to us by the Spirit of God.

When the penitent sinner with the hand of faith presents to the eye of Christ the Judge, as his only hope of pardon, and ground of a free justification, the wounds and blood of the Judge Himself, do you not see that the strictest, most exacting justice of the Judge, exercised in the intensest hatred of the sinner's sin, must nevertheless declare that sinner as free from sin and guilt as is the wounded Judge himself whose righteousness is the naked sinner's robe and shield?

Thus Christ as a ground of justification, becomes the eternal rock of our salvation. Upon this rock we build a house, and find a home for the soul which winds and floods cannot undermine and

overturn, for Christ's righteousness is acceptable to God always. Listen to old Cromwell: "What God hath done, what He is to us in Christ, is the root of our comfort; and this is stability; in us is weakness. Acts of obedience are not perfect and therefore yield not perfect peace. Faith as an act yields it not, but only as it carries us into Him, who is our perfect peace, and in whom we are accounted of, and received by the Father even as Christ himself. This is our high calling. Rest we here and here only."

Yes, heroic Cromwell. Whatever be the faults and misdeeds thine enemies, the High Church Anglicans, charge upon thee, one thing is thine they cannot rob thee of, and yet thou art willing to give it to them. It is the gospel. Yes, the root of our comfort, and the restful stability, the eternal rock of our confidence is what God has done for us, by the sure provisions of covenant promises, fulfilled in Christ's obedience, loss, suffering, death, and resurrection. Christ's righteousness unto justification we obtain by presenting it to God as our own by an act of faith. Faith has no merit of its own to supplement the grace of Christ's righteousness. Faith is but a hand that grasps and retains the only thing which secures imputed righteousness, and kills antinomianism. It is a living fountain, and not a counterfeit in glass from which flows no living stream of a holy life. Christ's act of obedience to the demand of God's compassionate love

in dying for us, is the root of our "acts of obedience." But these acts however grateful and necessary are so imperfect that if we turn our eyes to them and cease looking at the slain Lamb, our peace will fail us, and conscience begin to accuse. Faith in Christ kills legality and yet secures sanctification. In the eucharist, faith, which is the hand and tongue of the soul, employs the external senses of the body in accepting, eating and drinking Christ crucified, to the nourishment and growth of the interior spiritual child in practical holiness. And yet faith has no existence except as it has life and guidance from God's Spirit, who dwells within these living bodies making them God's temples, Bethels. Let us make if possible a plain statement of this divine mystery. The mode by which God takes up His abode within our bodies we know not. Only the fact remains that God by His Spirit enters our bodily home and as our Creator, Father, and Saviour abides with and never forsakes us. In order that we fully possess the great salvation, it is necessary that God should fully possess us. If God kept himself outside of us, He would have only a right and title to us, but no occupancy, and Satan, the world, and the flesh would remain in undisturbed possession of our helpless faculties and organs. In the battle of Waterloo, only when the objective point, La Belle Alliance, Napoleon's headquarters, was taken possession of by the English was Wellington victor in the fight. If only told in the New

Testament that Christ dwells in our hearts we might think that God's indwelling was determined by our fickle feelings, which are like the successive lights and shadows of an expiring flame. But God dwells in the human body.

The living soul is co-extensive with the living body and therefore Christ in the New Testament is but once said to dwell in our hearts through faith, and is many times said to dwell in our bodies. God dwells in the bottom, centre, circumference, and area of our souls because dwelling in every part of our bodies.

Thus God our Saviour vivifies, directs, controls, and defends every faculty of our souls, and every organ of our bodies. Thus He uses the senses of the body in receiving in the eucharist the bread and wine; thus He excites to faith, grateful love and obedience the guests at His table and hearers in His house of the preached Word. But more than this, as there are hidden processes by which the bread and wine are wrought upon by digestion, assimilation, and nutrition, and these processes may take place when we are wrapped in unconscious slumber, so through the internal, obscure, and unconscious work of God's spirit, the saint, who through the sacrament, or through the reading and preaching of the gospel has received the grace of God, may and must have that grace unfolded and applied by interior processes which are involuntary and concealed from view.

This is not all. Ordinarily salvation, the revelation of Jesus, growth in grace are connected with the use of the means of grace, but the blessed gospel in its saving power may be and is communicated to millions (doubtless) of infants, and we are glad to hope, to some others who are as helpless and ignorant as infants. Doubtless saints locked in the arms of natural sleep, yea, wakeful saints occupied with daily cares, are continually edified by additions of grace from the internal Builder of the spiritual house, working in secret.

Now let us turn from this explanation to God's love in the Lord's Supper.

Let those listen who have ears to hear. Endless justification, and endless sanctification, are surely received in those things conveyed in the eucharist, because they give us the endless, boundless love of Jesus Christ crucified. Therefore is the sacred supper called the eucharist or joyful thanksgiving. Now what is the root and expansion of sanctification or holy living if it be not a joyful thanksgiving to God, our strict Lawgiver and Judge, and yet in His slain lamb our well pleased Saviour. Aside from the cross all our righteousnesses are as filthy rags "because the carnal (fleshly or unregenerate) mind is at enmity with God," and without love we can not begin to fulfil God's law. But the beginning and endless growth of love to God is found in the crucifixion of Christ. Therefore it is not extravagant poetry but sober prose when we say that

faith in Christ crucified equally justifies and sanctifies. The soul is found in every limb, organ, nerve, muscle, drop of blood of our body, and if we have the saints' supernatural life, then does the Holy Spirit convey the presence and controlling power of the blessed Trinity to every limb, organ, nerve, and drop of blood where the soul resides, and so as an actual fact our God makes a temple of our body. This embraces the divine control of all the faculties of intelligence and affection.

In response to the motions of the interior, supernatural man, our self-interest seeks our salvation, our faith beholds Christ crucified, our love is awakened by the proof of God's love and then the soul is impelled to please God by obeying His will. Satan, the world and the flesh are permitted to intrude their sin and antagonism into the saint's life, and then comes conflict; and then again in penitence and self-despair the saint turns to Christ crucified for justification, and finds again that which justifies and sanctifies, because there is an increase of love to God his Saviour. Now he sees, not the crucifix for that may be a carnal view of Christ crucified, but the Divine Indweller makes a spiritual use of the imagination, and the sanctified senses see, hear, touch, taste, digest and assimilate the paschal lamb, and once more the interior life of the saint receives increased donations of peace, joy, love, strength to please God in a self-sacrificial new obedience of a willing heart.

This experience is endlessly repeated, with a deeper and still deeper sense of sin, and helplessness, increased abandonment of confidence in the flesh, and clinging to the cross of Christ as our *spes unica*, with a steadily increasing strength in the grasp of faith. Thus does the saint become more saintly, more like Christ, more like God, and heavenly. Once, as the hymn teaches, it was "all of self and none of God." Then it was "some of self and some of God." But now his heart cries "none of self and all of and for God," revealed in a crucified, risen, and glorified Saviour.

It marks one of the last stages in the saint's godly living and dying, when the occasional look of adoring love becomes more and more fixed upon his Lord and Saviour Jesus Christ. This is the true perpetual adoration. Not the adoration of a wooden cross, or carved crucifix, not the adoration of Christ's physical heart or even of His emotional heart, but an adoration of the full orbed Christ, as our Prophet, Priest, and King, in His ceaseless revelation to us of our infinite and eternal Father.

When Jesus the Christ ceases to reveal the Father, our adoration of a fragment of the entire Christ, is of the nature of idolatry. It is that which our Saviour Himself must abhor, for in the blessed Trinity not only is jealousy impossible, but robbery of relative prerogatives.

Whilst we say this, we add that there is no such

revelation of the love of God as is found in the wounds and blood of Jesus Christ. It is revealed in time, and eternity can not exhaust and forget it.

We rejoice in Christ's exaltation and glory; nay more, we are exalted in His exaltation, and share in His resurrection, life, and honors, just as truly as we taste of the bitterness of His humiliation unto death. Yet what can so win the sinner's love as the pains and shame of Calvary, and what can so edify Christian character as when only a little faith feeds upon the sacrifice of sacrifices?

Oh, ye souls hungry for God's love and God's righteousness draw near to the cross that ye may see Christ's love, and be made as righteous as He is. Behold the head crowned with thorns. See the sovereign of the universe willing to become a slave yielding all regal dignity and power, and as such labor for our salvation by an obedience unto death. Yes, I see the thorns and am moved to crown my own kingly, natural love of power and leadership with the humility and service of a loving slave, and permit my most earnest, self-denying desire to serve others to be pierced with the thorns of the world's contempt, joined if need be to the alienation of my brethren, and even the hidings of the face of God my Father.

Gaze upon the hands and feet nailed to the cross until your executive energy loathes obedience to Christ's enemies, and is swift and mighty to obey the Lord's commands to the uttermost.

Gaze upon the spear entering the side, and as you see blood and water flowing from the broken heart, gaze until pride, vainglory, ambition, sensuality, egotism, fear and every form of self-love is pierced in twain, and your broken hearts constrain you as pilgrims and strangers to daily carry your cross, in daily journeys towards the New Jerusalem where you have your citizenship, animated by the one desire to see Jesus as he now is, that you may be like Him in glory, and thus be able to give Him all the grateful praise and service, and all the glory due unto His name.

Brethren if we cannot thus be made holy in heart and life, hope is extinguished, and we perish in our sins.

7. The Lord's Personal Second Coming.

(a) We have fully shown in previous chapters that the monster sin of the Papacy is a false orthodoxy which dismisses our Lord and Saviour to the inaccessible recesses of the infinite divine nature, and idolatrously lavishes a wealth of admiration and love upon the Virgin Mary and the saints under the specious plea that such are nearer to us than Christ, and therefore more sympathetic, tender-hearted, compassionate, and lovable. The Lord Jesus Christ is the last person to be welcomed on this earth by the corrupt church which has usurped His crown, rights, throne, and universal sovereignty over the church and earth.

(b) Do the great multitude of nominal, worldly

Protestants desire the personal 'second coming of Christ and with difficulty restrain impatience at His delay? No, the sudden, speedy coming of the Lord would fill them with sorrow and terror, for His coming would rob them of their worldly possessions, and although willing to escape hell if able to indulge besetting sins, heaven with Christ's presence would be almost, if not quite, as unwelcome as the place of torment. How is it with evangelical churches? Here and there are found pastors and church members with whom the second advent of Christ is a "blessed hope," yet the great majority are either content to be ignorant of its meaning and force, or antagonize the literal interpretation of the teachings of the Bible upon this topic. Objectors have often been answered, but in truth this whole matter should, and will be always determined, not by the intellect alone, but largely by the heart.

How long must the transforming gaze of our faith rest upon Christ's sufferings, and how long must the hand and mouth of faith feed upon the slain Jesus? The apostle answers: "'Till He come." That being true, then when Christ comes the sanctification of the elect through the use of all means of grace, including the Eucharist, will have been brought to an end. Is it presumptuous to suppose that Paul, and with him the early church, found that their contemplation and daily feeding upon Christ crucified in the sacrament or as

preached from their pulpits, so developed and ripened their love for their Saviour, that all things which would urge the flesh to say to Him "delay Thy coming" would be crucified and the saint from the depth of his heart be constrained to say, "Come Lord Jesus, yea come quickly."

Is it presumptuous to suppose, nay, must it not of necessity follow, that an increasing experience in our day of the power of Jesus Christ to justify and sanctify through faith in the claimed merit of His wounds and blood, will so intensify our love to His person, that those things in us which have hitherto prevented our saying, without reserve "Come," will be bound, scourged, and crucified, and we set free to delight ourselves with the "blessed hope of His glorious appearing?"

CHAPTER XIII.

LAST WORDS TO PROTESTANTS.



IN Rev. 17:5, "Babylon the great" is spoken of as "The Mother of the Harlots and Abominations of the earth." In a religious sense a spiritual harlot is a Christian church or people which debases its capacity to love God by an admiration and search for anything which is preferred to God. If nominal Protestants do this then they are part and parcel of the Babylonian Harlot. This is true of some of those who with hatred and contempt, and in the spirit of the Pharisee point the finger at the Papacy and cry "Harlot."

Now the Papacy is, as an ecclesiastical establishment (but not in all its membership), a woman shamelessly bad and brazen who has divorced herself from the Lord God, to worship and greedily seek the creature rather than the Creator, the riches, power and honors of the world rather than Christ the true God of this world. But Laodicean Christians everywhere of all denominations, be they Latins, Greeks, or Protestants, to the degree they are worldly-minded, backslidden, and refuse to consecrate themselves to God without reserve,

are an integral part of this ecclesiastical Harlot family as mother or one of her daughters.

Who can say there is not an enormous amount of worldliness, self-indulgence, hatred to self-denial, and shrinking from cross-bearing among nominal Protestants? Alas! there is. Protestants are confident that comparing their country, morals of its inhabitants, churches with their worship, and lives of their membership, with the same which are Roman Catholic, they are superior. We believe this to be true, but if true that God regards Protestants with superior love, all the more does this make sure that the great unchanging love of Jehovah the Refiner will put Protestant ore into His refining pot, and over a hot fire of some kind of trial, probably persecution (from which so long exempt), separate the precious metal from the refuse that clings to it.

God's elect people enclosed still within the bounds of the Papal Church are at this time in a furnace of distress. Fuel for the fire which causes this distress is found (a) in the conviction of their consciences that they should leave the old church, (b) the fear of poverty and loss of home comforts, (c) the rupture of social bands, (d) obscurity resting upon their path outside the old Roman Church, not having the faith to realize that with a bold advance they would find that "The path of the just is as a shining light which shineth more and more unto the perfect day." And yet many are obeying God in leaving the Papacy. Many conspicuous

instances are found in France. One of these is spoken of in a letter to one of our religious weeklies, dated at Paris, December 12, 1897 :

“ Like a bolt of lightning from a clear sky came the announcement recently that the Abbe Victor Charbonnel, one of the most distinguished clerical writers of France, and a shining light in the Roman Church, had cast off his allegiance, and declared that in future he would worship God untrammelled by the restrictions and regulations created by the Romish hierarchy.”

In making his preparations for the ecclesiastical departure he wrote the following letter addressed to Cardinal Richard, the archbishop of Paris :

“ YOUR EMINENCE : In devoting my life to the church, in the ardent sincerity of youth, I had hoped to devote it at the same time to my God. But a long and sad experience has brought to me the disappointing conviction that to serve the church, or rather the men who are to-day controlling it, is not a service to my Maker. I cannot, with a clear conscience, continue to keep up my connection with an ecclesiastical organization that uses religion as an instrument for governing the minds of men, as a dominating force, a means of exercising intellectual and social oppression, a system of intolerance—all this to supplant its true mission, which is to elevate the soul, to seek a divine ideal, to furnish a moral support, a principle of love and brotherhood among men ; in brief, I oppose a system that turns religion



into a matter of miserably human politics, instead of a divine faith !

“ Loyal to my conscience, and for the peace of my soul, I am impelled to announce to your Eminence that I am no more a member of the Catholic clergy ; I am no more of the Catholic Church ! ”

This is an example of one who has left the refiner's pot, ready to confess the gospel faith, according to a true Protestantism. There are many such.

Now we call attention to the furnace which will try Protestants when heated, as it will be, “ seven times ” as was that of Daniel's companions. We have already described this in speaking of the reign of anti-christ. Since we first wrote of the latterday extension of the empire of the “ Beast ” (old Roman Empire) over the broad earth, a rapid movement is being made by Europeans to absorb or at least control Asia, and also a movement on the part of the United States (already by lineage a part of the Beast) to absorb or control by a jealous protection under the Monroe doctrine North and South America and the adjacent islands. Now this is significant indeed of the time of the end, which shall occur with first the sham Messiah ruling over the earth with sifting persecutions, and then the true King of the earth, Christ Jesus, and His millennial reign.

The preparation for anti-christ, as we have shown elsewhere, will be the spread of the domination of the Purple and Scarlet Woman (who rides the Beast) by an amalgamation of the Roman with

the Greek and other churches. The Roman Papacy in such case might be removed from Rome, and re-erected at Constantinople, and would be if thereby power over the nations could be increased. Rome would remove to Jerusalem if that would add to her power. If she moved to Constantinople she would still be seated on seven hills.

In Stanley's "History of the Eastern Church," page 307, speaking of Constantinople and its hills, he says: "These hills, too, are seven in number, seven, not like the hills of old Rome, indistinctly and confusedly, but each following each in marked and august succession."

We have called attention to the historical fact that for a long time the Beast has striven to throw to the earth and crush the Harlot who is in the saddle, and that to prevent this catastrophe she increasingly seeks to make herself important and commanding in the eyes of the Beast, by employing more and more lying wonders and diabolical supernaturalism.

A striking confirmation of this view is found in the language of this same Abbe Victor Charbonnel whom we have just mentioned as being recently converted from the Roman Catholic Church to the Protestant faith. We quote from an article written by Monsieur Charbonnel while still a Romanist: "For some years back Catholicism has unfortunately been accomplishing a visible evolution, which must naturally end in the worst of deceptions. Apparitions, pilgrimages, so-called super-

natural revelations, prophecies, new rites and forms of devotion, psychic manifestations, mystic, sensual hallucinations—these are the elements that seem to hold the highest place in the life and activity of the church. One begins by believing in the Virgin La Salette and Lourdes, and one ends by accepting Diana Vaughan la Couesdon, and the Virgin of Tilly-sur-Suelles. What our Catholicism really needs is some injection of the Protestant spirit."

From prophesy and from observation of what is now transpiring, we know that that part of the Babylon which is Papal is rapidly passing under the control of diabolical supernaturalism. Nominal Protestantism contains also an element of diabolical supernaturalism called "Spiritualism." A larger element found in Protestant churches and in their unconverted adherents is agnosticism with reference to the existence of the supernatural, especially of the Satanic supernatural, and such believe their denial of its existence is due to superior wisdom. Alas! There will be a rude awakening of such persons to the consciousness of this frightful evil when there comes the sudden revelation of demonism and the Satanic power of hell, as in olden time a sleeping New England village would be awakened at midnight from sweet dreams, to see their dwellings in flames, hear the war whoops of savages and feel their tomahawks and scalping knives.

The skepticism as to the supernatural existing in Protestant circles is appalling in its extent. What will happen when bandages are suddenly torn from eyes now blinded, and skeptics learn there are forces operating upon the earth and its inhabitants mightier than those known by the senses of the body?

Not having the divinely supernatural life, such will be lifted off their feet with an overpowering demonstration of the reality and power of the world of spirits, and will rapidly form the ranks of the vast antichristian army which under antichrist shall defy the God of heaven. This is the very thing prophesied by the Bible, and the process of fulfilling these predictions is to every appearance already begun.

Sooner than most of us who are Christian believers expect may the angel cry "mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

After the exodus of God's elect from the Papacy is finished, the remainder joined to that portion of nominal Protestantism which is apostate, shall in the words of the prophesy in II Thess. be of those upon whom "God shall send strong delusion that they shall believe the lie: that they all might be damned who believe not the truth but had pleasure in unrighteousness."

We are expecting also a large exodus from Protestantism towards formalism and prelacy, ending with the Roman Catholic Church or worse. This is being accomplished through the law of a religious exosmose and endosmose, or capillary attraction and repulsion, creating two processions.

The one is departing from the Pope and moving towards Luther and Calvin: the other starting from Protestant territory, is with increasing speed approaching Rome.

Because many Roman Catholics in America and Europe forsake their church, do not suppose that the Papal Church will be absorbed by the Protestant sects.

We expect the exodus from Rome in obedience to the command "Come out of her," will be increased in the near future, nevertheless, the tendency among large bodies of nominal Protestants is so alarmingly pronounced towards Prelacy and Ritualism, that we will not be surprised if in the not distant future many who are now wandering near the Roman frontier shall slip over into the Pope's territory.

There are other Protestants who care little or nothing for Ritualism, but who are alarmed at the spread of radical errors in doctrine and conduct in church, society, and politics. Such will say, "Men like Joseph Cook, Dwight L. Moody, and others of excellent character and judgment denounce secret societies which are largely recruited

from the ranks of nominal Protestants, while the Roman Catholic Church excommunicates those who join such societies. Why not cast in our lot with Romanists?" Now this is silly, because the Roman Catholic Church has many of the worst features of these societies, and is naturally jealous of their influence. Still, ignorant, and drifting Protestants may be caught by that bait.

Again, conservative Americans who fear God and keep His commandments, especially the mandate of our Lord Jesus, that no divorce is permissible except in cases where the seventh commandment is grossly broken, are shocked and indignant in viewing the thousands of unrighteous divorces and remarriages granted, chiefly in the Western states. Some of these conservatives, ignorant of true Protestantism, may be beguiled by the reputation Rome has acquired of frowning upon easy divorces. Such do not know that the Vatican upon the rendition of pecuniary or other equivalents as the purchase price, has granted divorces more infamous and cruel (although not so numerous) than those granted by Western judges.

Again, within a few years the conservative, ultramontane party in the Roman Catholic Church has been somewhat supplanted by the liberal and distinctively American wing of this church. They are actively and shrewdly adapting themselves to the idiosyncracies of Americans. As long as they

are zealous for the extension of their church they are ten fold more dangerous to our Protestant institutions than the old conservatives, because more attractive to Protestants.

Again, one of the most dangerous elements in the situation, is not simply the amazing ignorance of Protestants as to the Papacy and its designs, but, owing partly to climate, yet more to the mental activity induced by the mingling of races and nationalities on our shores, we are, more than Europeans, impressible and ready to take up novelties without careful consideration of their merits. This has its bearing upon the question of how Rome can proselyte nominal Protestants.

Still again, indiscriminating, revengeful denunciation of the Roman Catholic Church will in the end react in favor of the Papacy. Americans will always sympathize with the persecuted. We have been careful to discriminate between the Papacy and those of her adherents who are wiser and more Christian than the great majority. We have exposed hypocritical and formal worship found in all religions, and especially in the Papacy where it abounds. Yet truth and justice compel us to say that the small section of the Roman Catholic Church which included a handful of mystics or quietists; exhibits to the Universal Church eminent saints at whose feet many who antagonize Rome are pleased to sit as learners. Molinos, Father La Combe, Madam Guyon, and Fenelon were

tolerated in the Roman Catholic Church between two and three centuries ago, and although they may have few successors, still while they lived they taught and emphasized the "Interior Life" as distinguished from the external life of form and sense. These were antagonized to some extent by their church authorities, yet permitted to live within the fold of the church, and lived there after the Reformation.

One of the most eminent saints of any church, of any age, was Nicholas Hermann (Brother Lawrence), admitted in 1866 as a lay brother among the barefooted Carmelites at Paris. But then it is true that although he died within the fold of the Roman Catholic Church, his principles were in deadly antagonism to the superficial religionism of his church. He said, "I have quitted all forms of devotion and set prayers but those to which my state obliges me. . . . Many do not advance in the Christian progress because they stick in penances and particular exercises, while they neglect the love of God which is the end. . . . All possible kinds of mortification, if they are empty of the love of God, cannot efface a single sin. We ought, without anxiety, to expect the pardon of our sins from the blood of Jesus Christ, only endeavoring to love him with all our hearts. God seems to grant the greatest favors to the greatest sinners, as more signal monuments of His mercy." Both to Roman Catho-

lics and to Protestants we will say read "The Practice of the Presence of God the best rule of a Holy Life." Accept these teachings of Brother Lawrence and you will be most Christian and Godly. Although he died a nominal Roman Catholic, yet he ever protested against the tap-root error of Rome, which is that a man can become "perfect in religion" by means of external forms, ceremonies, sacraments, and ritual. In the same way Pere Hyacinthe is not a full grown Protestant, and yet in conversing with the writer, he said, "I am a Protestant in so far as this that I protest against the errors of Rome." We told him how much pleased we were in attending his chapel services to notice that the color of all vestments of priests, altar, and acolytes was pure white (with an absence of the scarlet), symbolical of the white gospel he preached.

And so with reference to the high church ritualism in the Anglican Church. Does any one in general detest it more than the writer? And yet we believe that dangerous as is the doctrine and practice of Ritualists, there are found in their ranks exceptionally advanced saints. Here is father Ignatius with sandaled feet, corded waist, tonsured head, monkish habit and habits, with a mediæval reverence for the Virgin, and other things which we antagonize. Who, where, and what is he? He is a protesting monk of the Church of England. He is eminently a Catholic, but not a Roman Cath-

olic. He protests fearlessly and persistently against all in any branch of the universal church which is anti-christian. He magnifies Jesus Christ as Prophet, Priest, and King, and thus preaches a broad, beautiful, joy-bringing Evangel of God's grace. We are mistaken indeed if he is not one of the greatest living saints. What then? Father Ignatius, Pere Hyacinthe, the quietists of the "Interior Life," brother Lawrence, and others are exceptions, proving to be true the rule, that the multiplying of rites, ceremonies, and externals, is most dangerous to the soul. Remember that there are two twilights—the morning and evening. These exceptional saints began their careers in the dim light of the early morning, and walked in the "Path of the just (which) is as the shining light, that shineth more and more unto the perfect day." On the contrary perverts to the faith and cult of the churches of the "Purple and Scarlet Woman" are walking in the path of the setting sun, and shall be overtaken by a grievous darkness and stumble among open graves.

We have given evidence that the current controlling Protestant life is flowing swiftly towards a superficial, worldly, ritualistic religion. The "enemy" is "coming in like a flood." Two things will give us the victory. (1) The Lord by His Spirit planting and unfurling the gospel standard. (2) If we act upon the grace thus given, and plant in every city missions like the Rev. Mr. O'Connor's

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excellent "Christ's Mission," in New York, where love and not hatred is the motive power in winning souls to Jesus, then God will be glorified and America remain Protestant.

But we are afraid there is not enough of faith, hope and love to accomplish this. It is our only chance. We again forewarn nominal Protestants, that all combinations, open or secret, rooted in hatred, and seeking thus to curb the "Purple and Scarlet Woman," will miserably fail of their end. Do such ask why they must fail? We answer, because you do not exhibit the spirit of good Protestants. A good Protestant protests against all sin and error whether found in one church or in all the churches, but does it in a Christ-like spirit, and back of all his honest indignation there is a love of the transgressor. Treacherous towards the gospel of the Lord Jesus, you in turn shall be betrayed by self-seekers of your own party. But suppose you obtain temporary victories, what will be the result?

If the Papacy is effectually thwarted by the vigilance of Protestants and prevented from controlling public funds for the support of their schools and charities, and otherwise ruling Protestants, what is to hinder the hierarchy in revenge, and to secure the mastery, fomenting labor and other troubles, seeking to change our government?

But with God on our side we may smile at the impotency of all our foes. Yes, but *is* God on our side?

God may still be with us, but is He preparing to take His departure? There is much to provoke Him, to repeat the words uttered within the inner temple at Jerusalem before the destruction of the holy city by the Romans: "Let us arise and depart hence." Ah! if God should arise and depart from His nominal church and leave us to the tender mercies of ecclesiastical Romans, the successors of the pagan Romans! In Jerusalem there were bands of fanatical zealots who were sure Jehovah would appear for the succor of His nominal people; but Jerusalem *was taken and destroyed*.

After the capture of the city Titus beheld with amazement the strength of the walls and gates of Jerusalem, and remarked: "If the gods had not forsaken this people their city could not have been taken." Now God himself is the fortified city of refuge of true evangelical Protestantism. Some of its gates and sections of its walls are being undermined by unbelief and lukewarmness. The great apostasy or falling away from primitive Biblical faith, is to be seen to a sad extent even in the ranks of those ecclesiastical army corps where enlisted soldiers were once valiant for a "whole faith in a whole Bible." What can save us from the desolating effects of the rod of God's anger? A return to the faith, love and obedience of the Reformers and Apostles is the only and best thing we can do if we would turn away God's wrath and bring upon ourselves spiritual prosperity.

The Apostles, Reformers, and martyrs of all centuries have ever delighted to know, to do, and to experience the will of God, however, and to what extent revealed. Hasten, then, to take refuge where neither the sword of Cæsar nor fagot of Pope can rob you of God's blessed presence and favor. Do you ask where? We have already set it forth in one of the early chapters of this book. The impregnable refuge of penitent, submissive, trustful, loving saints is the quadrilateral fortress of God's sovereignty, God's electing grace, God's just, necessary, extreme limit of mercy in reprobation, and God's omnipotence.

Safely reposing within this fortress you can afford to say of the oppressive, aggressive Papacy, of false Protestantism, of the gigantic anti-christ in his most desolating acts, of Satan's malice, cunning and power, which lift their crested waves to overwhelm, that they are but temporary foam bubbles—they are but dark clouds passing before the disk of the ever abiding sun.

Only be anxious to secure beyond a peradventure, that utter abandonment of your soul to God in love, that unreserved surrender of your will to God's will, which will build around your life the mighty fortress of the Father's infinite and eternal Being.

Then will you be able to say with reference to the events of the "Great Tribulation," in the language of Rev. 13:10, "He that leadeth into cap-

tivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." Then will you be able to sing

" A mighty Fortress is our God,
A bulwark never failing,"

in Luther's paraphrase of Psalm 46. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea. The Lord of hosts is with us; the God of Jacob is our refuge."

**This book is under no circumstances to be
taken from the Building**

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